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ABSTRACT

The purpose of this teaching guide on anthropology for ninth-grade students is to provide them with an opportunity to study perception, disparate societies, and the similarities and dissimilarities that exist among societies. The content material is world history used to illustrate general historical problems and processes and approached from the viewpoint of cultural anthropology. As a course of study, the guide proposes an inquiry-conceptual approach to the investigation of significant topics. It develops modes and processes of inquiry along with concepts that are useful in reflectively studying issues in the closed areas of culture. Nine units comprise the instructional episodes of this guide: Perception: To Understand Is to Invent; Origins of Humanness; Emergence of Complex Societies; Rise and Transformation of Civilization as a Model of Cultural Change; Medieval Civilizations: Europe, Islam, and Africa; Rise of the West; The Industrial Revolution as a Strategy of Adaptation; Conflict and Consensus in Complex Societies; and Impact of Complex Societies on Traditional Ones. Each unit is one- to five-weeks long. (Author/ND)

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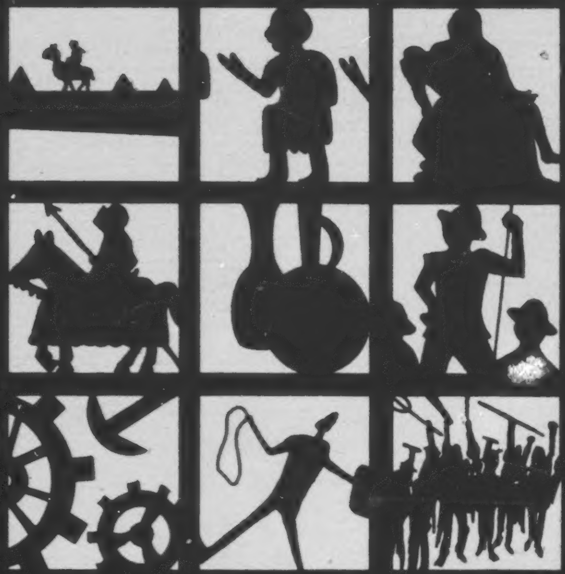

World Cultures

SOCIAL STUDIES
GRADE NINE

BALTIMORE CITY PUBLIC SCHOOLS

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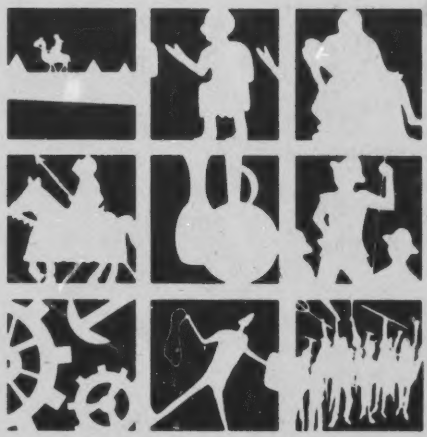

World Cultures

SOCIAL STUDIES
GRADE NINE
1975

DIVISION OF INSTRUCTION AND CURRICULUM MANAGEMENT
BALTIMORE CITY PUBLIC SCHOOLS
1401 EAST OLIVER STREET BALTIMORE, MARYLAND 21213

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A Message from the Superintendent

One of the major objectives of education is to develop a student's pride in his personal worth and pride in his background. This means teaching every student to understand and appreciate not only himself, but others also. The diversity of American society, the immediacy of worldwide communication, and the mobility of people emphasize the significance of this important task. This involves making the classroom a virtual learning laboratory for cultural exchange.

With this goal in mind, the members of the Commission on Revision of the Social Studies have worked arduously to produce this unique and challenging Curriculum Guide for use in the secondary schools. However, the goal will be achieved only to the degree that teachers use their creative energies in translating these materials into meaningful learning experiences for their students.

The study of world cultures, past and present, is the study of people, their similarities and their differences. All human beings have the same basic needs. The diverse ways they act to satisfy those needs make social studies a vitally interesting area of inquiry.

All social studies teachers should utilize this educational tool to its fullest. Their knowledge and skill in providing a rich variety of resources, both human and material, will greatly enhance the opportunity for students to broaden their understanding of other people and to deepen their understanding of themselves.

Roland N. Patterson
Superintendent, Public Instruction

April 1975

Foreword

The materials contained in this World Cultures Guide represent the culmination of the work of the former Commission on Revision of the Social Studies. These materials have been piloted in six secondary schools (Lombard Junior High, Herring Run Junior High, Northern Parkway Junior High, Booker T. Washington Junior High, Cherry Hill Junior High, and Western Senior High) in order to determine their applicability and suitability for secondary students. The results of our piloting proved to be enormously successful in delineating areas of the Guide that required modification.

The revisions that are included herein represent the work during a summer of Mrs. Betty Hines, teacher at Herring Run Junior High School, and Francis Wolff, teacher at Northern Parkway Junior High School. The Guide has been enhanced and strengthened by their work.

The World Cultures Guide has an anthropological focus. Ample opportunity is provided students to study perception, disparate societies (viz., Africa, Asia, etc.), and the similarities and dissimilarities that exist among societies.

The instructional episodes contained in this Guide should prove valuable to teachers in achieving excellence, excitement, and pertinence for all students.

Samuel L. Banks
Former Director of the Commission
on Revision of the Social Studies
Coordinator of Social Studies

April 1975

Rationale

If a teacher has no clear conception of why a course exists, it is hardly likely that he will have any clear idea about what or how he wants to teach. Using a base of solidly understood objectives is the only way a consistent and meaningful course can be constructed.

This course of study is based on the assumption that it should prepare students to cope with present and future problems, both personal and public.

In pursuit of this general objective the course should convey certain essential information, increase proficiency in symbolic-technical skills, practice modes of inquiry, and develop basic concepts. For these objectives to be achieved another must be realized—students must be led to develop a sense of the power of their minds, a belief that they are capable of making sense out of the affairs of the world and their personal experiences, and a feeling that to do so will make a difference and is important.

Having developed the will and the confidence, together with the conceptual means and skills necessary to order experience and render it intelligible, the students should become more aware of themselves, of others, and of their relationship to others. They should become aware of how the persons with whom they live and the place where they live influence how they perceive themselves and others, of how society's definitions of groups of people affect the way they judge themselves and others, and of the assumptions underlying these perceptions and judgments.

The insights which the students develop and the experiences they have in interacting with one another during this course should lead them to become more open with other people, to expand their area of significant identification, and to be able to listen to and empathize with a wider variety of people.

Role of Social Studies

Not many years ago a child obtained most of his information from direct experience. It was information restricted largely to his family, neighborhood, and community. It was supplemented by a few windows to the outside world that he had opened by reading at home or in school.

In a society with this much poverty of information, the ratio of a child's vicarious experience to his direct experience was very low. Today, however, with the emergence of electronic methods of communication such as television, the balance between direct and vicarious experience has shifted toward vicarious experience for all of us. Instead of information poverty, our children now confront information richness. Instead of being starved for more experiences, our children now live in a world which threatens to overwhelm them as a big, booming, buzzing confusion.

Thus, the real job of teaching in the social studies ought to be to help the child build up his own picture of the world and the human condition, to aid in the development of the conceptual means and cognitive skills whereby he can put things together, as much as possible, for himself. Only if our young people develop the means to structure and render intelligible the blizzard of stimuli impinging on their senses will they be able to cope effectively with the complex realities of our culture. Our students need the power of the great organizing concepts which will permit them to structure their experiences, to understand and, perhaps, to predict or change the world in which they live.

Role of the Teacher

The development of the conceptual means of putting things together and making sense of them is best accomplished in a classroom organized to permit choices, where the teacher facilitates the learning process and does not confuse teaching with learning. Students should be given the freedom to devise ways to turn their own reality into symbols, an attempt they must make before they can make use of the great sets of signs and codes that people have devised to make sense of the world.

Knowledge is structured experience and the structure of a discipline is the proper emphasis in education, but structural models cannot simply be turned into words and handed to the children. All they would learn is words or sets of figures, generalizations which may mean much to the teacher but which for them will be just more answers to be memorized for a test.

An important ingredient in genuine education is a sense of excitement about discovery. Thus, the fundamental structure of a discipline should be presented in such a way as to preserve some of the exciting sequences that lead a student to discover for himself. The excitement of discovering regularities of previously unrecognized relations and similarities between ideas will give one a sense of the power of the mind, with a resulting sense of self-confidence in one's abilities.

In the teaching of this course, therefore, the role of the teacher is critical. First, the teacher is required to grasp the conceptual structure inherent in the course. Second, and equally important, the course demands that the teacher assume a new role, one that is foreign to many teachers. The teacher needs to help students define tasks of investigation and establish working arrangements and to guide students through individual and group inquiry experiences while maintaining an open, student-centered classroom.

Methodology

Learning is the process by which a person in an unclear situation seeks interpretation of the situation which will enable him to cope with it. Learning as insight arises from problematic situations. "Unless," as John Dewey contends, "there is something doubtful, the situation is read off at a glance . . . and there is merely perception, recognition, not judgment." If, however, a situation suggests "different meanings, rival possible interpretations, there is some point at issue, some matter at stake . . . and doubt takes the form of controversy within the mind." Every judgment—and all learning as insight—proceeds from some such situation. Thus inquiry is an integral aspect of the process of learning.

Inquiry can, however, proceed only with the instruments of concepts. What is proposed in this course of study, therefore, is an inquiry-conceptual approach to the study of significant topics. This course of study develops modes and processes of inquiry along with the concepts that are most useful in studying reflectively issues in the closed areas of our culture.

Content

The material to be used in developing modes of inquiry and concepts will be that of world history. The Western tradition is given considerable attention, but developments in Asia, Africa, and South America are also brought into focus. No attempt is made to survey or cover world history. What is dealt with is considered in some depth and is treated as illustrations of more general historical problems and processes. The basic approach utilized throughout the course is that of the cultural anthropologist. The central and over-arching concept of the course is the anthropological concept of culture. Thus, men are regarded as being endowed with the same basic needs and abilities; but, due to varying environmental and cultural factors, they respond to these needs and utilize these abilities in a wide variety of ways—thus creating differing cultures and having different histories.

Consequences

This course of study will lead to the development of a classroom situation in which the students will become more active, taking the initiative, setting their tasks, and interacting with one another in developing solutions. The teacher will become more of a resource person and coordinator. The material used in the course will lead the students to set certain basic problems for themselves which they will attempt to solve by further reading, group discussion, and personal reflection. Out of this experience should come for both teachers and students a new way for each to look at himself, at others, and at the problems and processes of current culture.

UNIT ONE

Perception: To Understand Is To Invent

Introduction

This unit on perception is central to the entire course of study. It deals directly and simply with the principles and processes of thought that underlie the year's study and which are illustrated over and over from unit to unit. It is, of course, not important that the students be able to verbalize the concepts and generalizations which are illustrated in the unit on perception. It is important, however, that during the subsequent units these concepts and generalizations be made increasingly explicit and their illustrations in the unit on perception be referred to time and again.

For example, in the unit which considers political revolution as cultural change, the question will arise asking why the revolutionaries in France of 1789, in Russia of 1917, and in China of 1950 rebelled and carried through their respective revolution while vast numbers of people, both past and present, who have suffered far greater indignities and deprivations remain acquiescent and passive.

Also, while studying revolutionary conflict, it will be necessary to try to understand not only how the various embattled factions perceive the social situation differently, but also why. This type of question is dealt with in a simple and direct manner in the perception unit: How does one's past experience condition his present perception? How does one's purpose affect his perception?

Furthermore, when the students are led to place themselves imaginatively into various revolutionary situations and asked to make political and moral judgments—in short, to take a personal stand—they should be encouraged to apply these questions to themselves: What in my past experience conditioned me to be for Robespierre? Or against Lenin? Or against Chiang Kai-shek? How do my present purposes affect my perceptions and judgments?

Such is the process of the inquiry method, and such is the nature of reflective thought. Its basic principles are summed up and illustrated in the unit on perception.

Concepts and Generalizations

Following is a brief resume of the basic concepts and generalizations developed and illustrated in Unit I.

We perceive and think in terms of categories (models or concepts). Our perceptions do not come to us neatly and directly from things about us but through our senses which have been conditioned to see certain things certain ways. What we see and how we see are constructed with our expectations, and these are derived from categories of what exists and what follows what.

Categories of perception and thought are derived from past experience and are used with purpose. What we perceive and its significance are largely the result of our previous experience, our assumptions, and our purposes.

Most of the categories by which we organize our experiences and seek to fulfill our purposes are relative to our culture and subcultures. Only when speaking very generally can we say that there are any universal categories of human experience.

Although necessary instruments for experience, categories by their very nature set limits on experiences. Categories select and filter in stimuli by excluding and filtering out other stimuli. Categories organize the filtered-in stimuli into particular intelligible forms at the same time that they ignore or overlook other potential forms.

We need, therefore, a sense of alternate categories of perception and thought. We need a sense of the limitations of the categories we are using together with a knowledge of other ways of looking into a thing.

Underlying every complex category of perception are certain assumptions, frequently not expressed and usually held un-

consciously. Cognitive, attitudinal, and valuational, the assumptions, if stated fully and explicitly, are the foundations of a philosophy of life or a world view. If one is to gain self-knowledge and develop self-control, he will have to grapple with himself at this level. Also, if one is to change, the change must come at this level, the level of assumptions.

We are unlikely to alter our perceptions and the assumptions on which they are based until or unless we are frustrated in our attempts to do something based on them. As long as our assumptions lead us to have perceptions of what is and what ought to be, which in turn lead us effectively to fulfill our purposes, we are not likely to question our perceptions or alter our assumptions. Frustration, or the sense of facing a problem, however, will lead us to question our perceptions and, perhaps, the assumptions underlying them, in hopes that new mental sets will be more effective in achieving our purposes. All genuine thinking starts with a recognized need or problem.

LESSON 1

Content

Influence of concepts and mind sets on experience
  Selection of stimuli
  Organization of stimuli
  Instruments of experience
  Instruments of perception
  Cultural relativity

Concepts and Generalizations

Our experience is not a direct and neat reflection of our external world but is influenced by what we are prepared to see (the programmed readiness of our senses).

The programmed readiness of our senses (what we are prepared to see) is constructed with our expectations and these are derived from models or concepts about what exists and what follows what.

Concepts or models of any body of knowledge are inventions for rendering experience connected and easy to handle.

A concept or model is an instrument for experience, yet at the same time it sets limits on experience; thus, it creates the need for alternate concepts.

Concepts or models permit us to understand and sometimes to predict or control the world in which we live.

The following terms need to be understood: *assumption, perception.*

Subject to the teachings of his culture, an individual perceives and thinks in terms of basic concepts which are relative to his particular culture and subculture.

Perception is an active process. People constantly extract patterns from objects they see, hoping for a match.

Objectives

Students should be able to recognize and identify two ways of looking at the goblet picture, the rabbit-duck picture, and the wife and mother-in-law picture.

Students should be able to alternate from one perception to another by switching from one mind-set to another.

Students should be able to illustrate how the role one plays and his particular interest is likely to influence his perception.

Students should be able to describe the assumptions with which they approach certain problems and explain how these assumptions limit or block their perception of possible solutions.

Students should attempt to solve a simple problem with the information provided before the problem is set and, if successful, to describe the procedure for finding the solution. If they are unable to solve the problem, they should explain the failure.

Students should attempt to solve a simple problem on the basis of restricting assumptions and, having succeeded, to be able to describe the liberating assumptions; or, having failed, to be able to explain the failure.

Each student should become aware of and be able to state

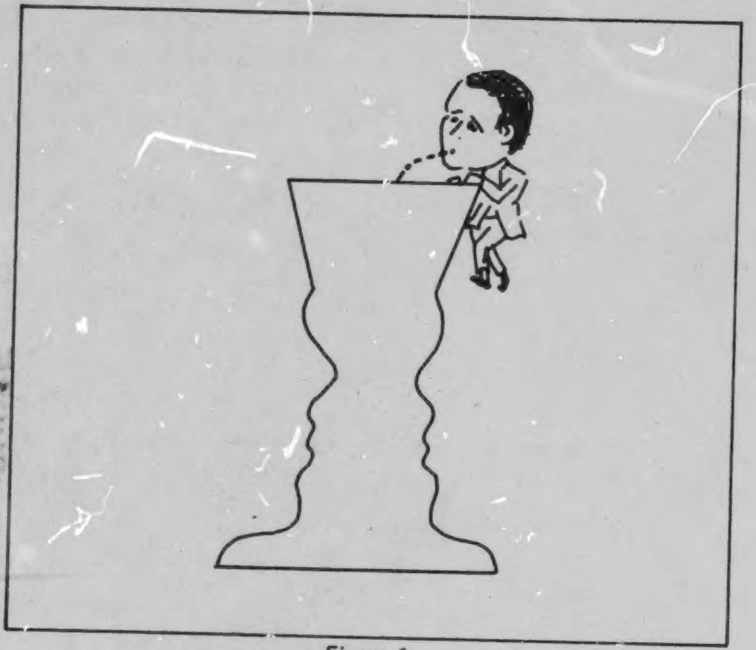

Figure 1

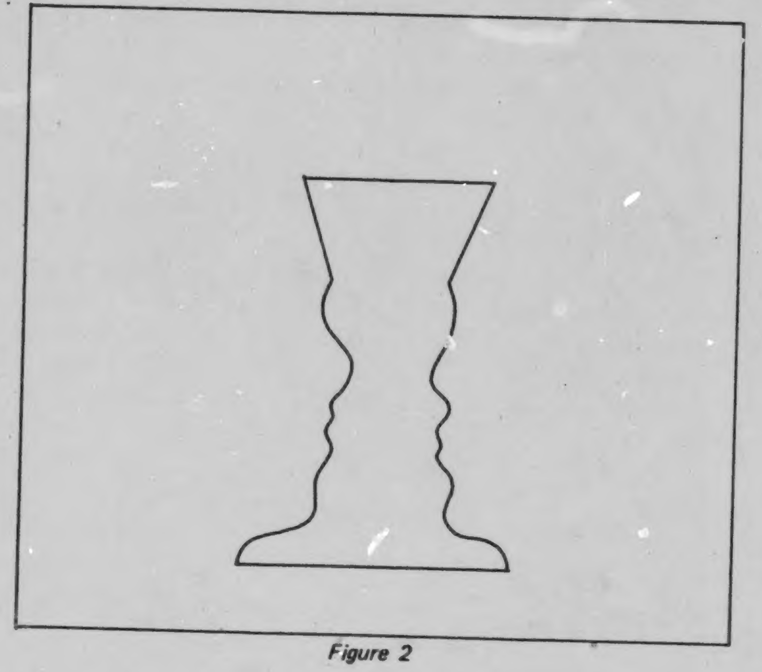

Figure 2

clearly his perception of the Muller-Lyer arrow illusion—and to know and be able to explain why many psychologists believe that our "illusion" is a good example of a cultural bias.

Development

-1-

To demonstrate that we perceive and think in categories (models and concepts), show the students the drawing in *Figure 1*. Draw attention to the straw in the child's mouth. This will probably lead virtually all of the students to see a child on the edge of a goblet or vase. Ask the students to jot down what they see in the cartoon.

Then show to the class the picture in *Figure 2*. Having been led to see the goblet in *Figure 1*, most of the students will see only the goblet in *Figure 2*. By hints and suggestions, lead all of the students to see the profiles in *Figure 2*.

Then show *Figure 1* again, demonstrating to the students that what they perceive, is determined by the categories by which they organize sensory stimuli.

Now using *Figure 2*, have the students switch from one perception to another by alternating their categories of perception. Ask them what happens to their perception of the goblet when they switch to the category of profiles. Have the students describe the facts of the matter while they are perceiving in terms of the category of profiles—that is, have them identify the head, forehead, eyes, nose, lips, chin, and neck. Then, having them focus on the fact of the nose, ask them to switch to the category of goblet (or vase). Then ask them what happens to the fact of the nose. What does this tell us about the nature of facts? Do we perceive facts (significant facts) independent of interpretations? Can we perceive things (and make sense of them) without doing so in terms of categories?

Now show to the students the rabbit-duck drawing in *Figure 3.* Instruct the students not to confer with one another so that they will be forced to work out the alternate perception themselves. Ask them to identify the key clue in the figure which leads one to see a rabbit—or a duck. What does this tell us about how we arrive at our perceptions? What model (or category) is evoked when we focus on the clue of the nose? On the clue of the bill or beak?

Ask similar questions about "The Wife and the Mother-In-Law," SRSS, *Images of People* (Boston: Allyn and Bacon, 1969), p. 2. Review the generalizations illustrated by these exercises.

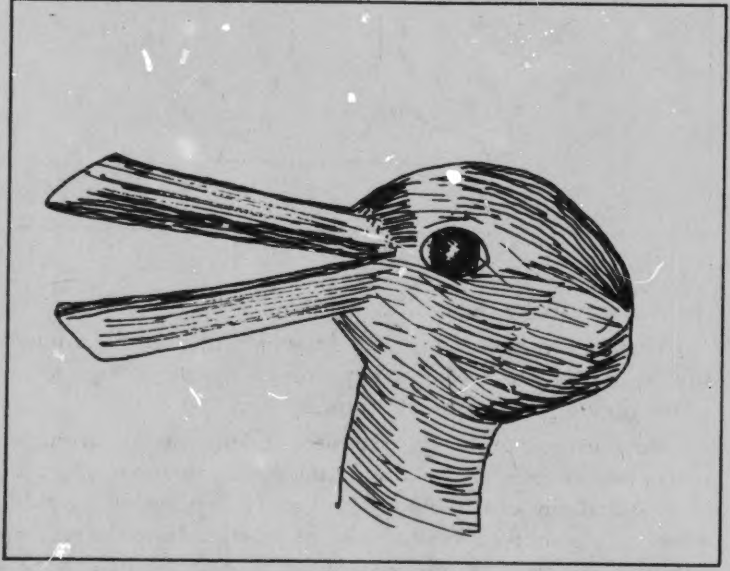

Figure 3

A rock concert was held on a Saturday night at the Civic Center. Twelve thousand young people attended. As the crowd left the concert, a fight broke out involving five youngsters. Three policemen intervened. Further confusion and conflict followed. About thirty kids wandered up Howard Street and engaged in vandalism. Windows were broken in three stores.

In a brief paragraph for each of the following, write what you would consider to be a typical verbal response by a (1) policeman, (2) merchant, (3) social worker, (4) youth (not involved in the vandalism), (5) youth (involved in the vandalism), and (6) politician.

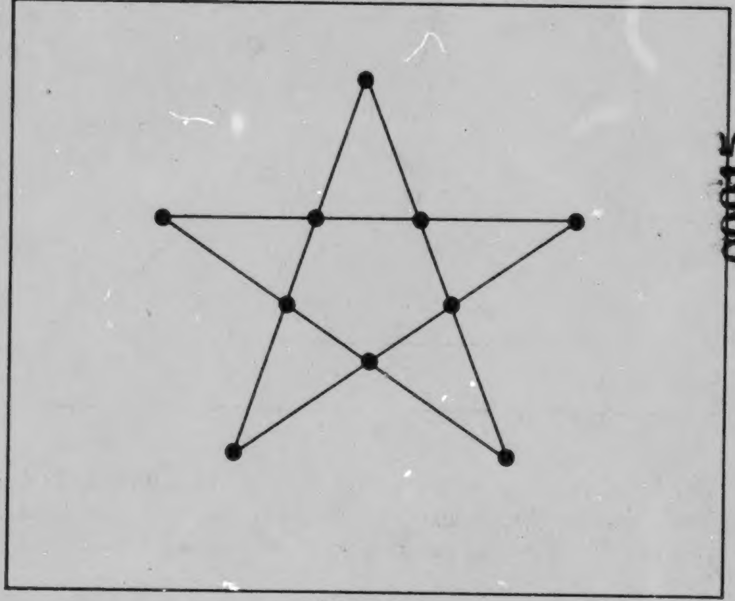

Figure 4

To illustrate the function of assumptions, ask the students to diagram on paper how they would arrange ten chairs in five rows, with four chairs in each row. (See *Figure 4.*) Ask students to describe the assumptions which inhibited them from solving the problem immediately.

Have the students get out a piece of paper. Tell them to draw a circle to represent a cake. Then ask them to find a way to cut the cake into eight equal pieces using only three slices. (See *Figure 5.*)

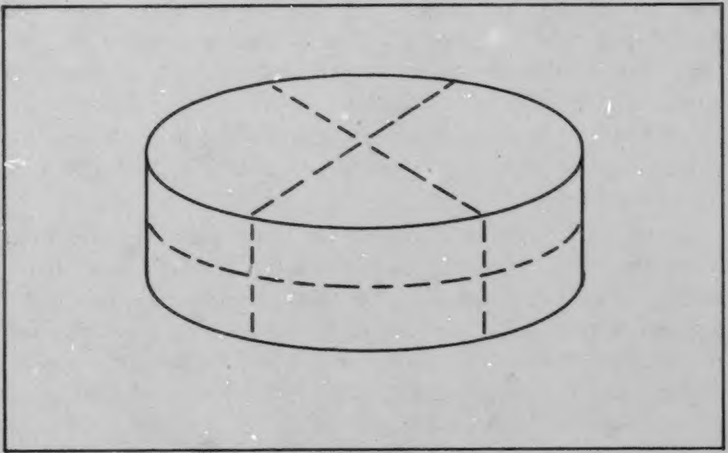

Figure 5

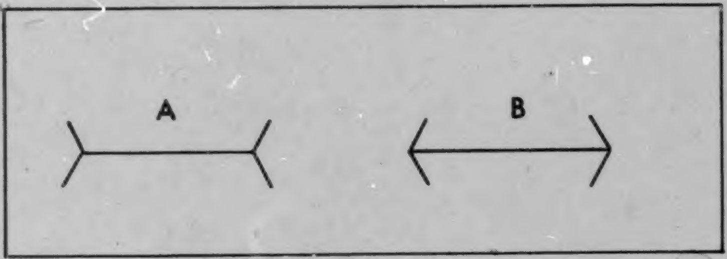

Figure 6

Show the students the Muller-Lyer illusion in *Figure 6*. Ask them to identify which horizontal line they perceive to be the longer. Ask them if they can explain this illusion. Then inform them that most non-Western people perceive line B to be longer than line A—which indeed is the fact. Virtually all Westerners perceive line A to be longer than line B. Then ask the students again if they have any general explanation for this fact. The psychologists tell us that we misperceive the reality of these two lines because our experiences have been conditioned by living in a society filled with man-made geometric structures, and thus we automatically and unconsciously interpret things in terms of three dimensions.

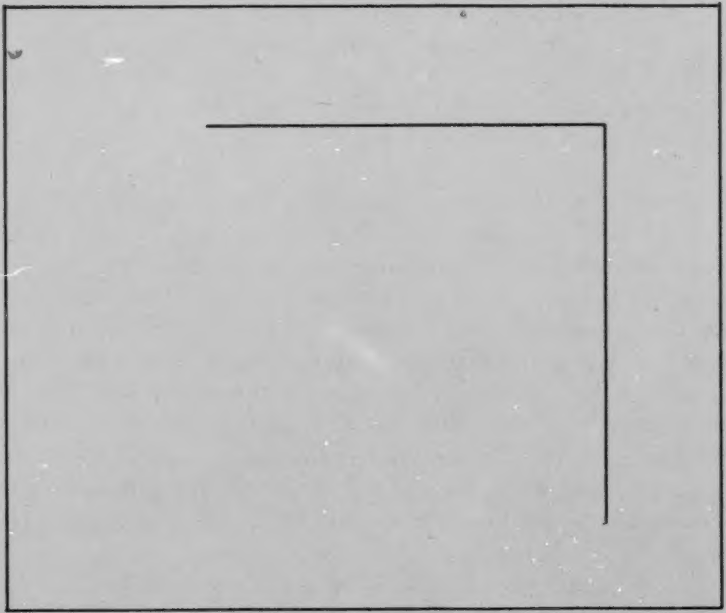

Figure 7

Show the students the lines in *Figure 7*. Ask them to make a judgment as to the relative lengths of the lines. Most Westerners perceive the lines to be equal, while people living in canyons (as do some American Indians) and dense forests (tribes in Africa) perceive the perpendicular line to be longer than the horizontal one. These differences in perception from one culture to another illustrate that the perceptions are relative to our culture.

Read "Are There Filters for Perception?" *Images of People*, p. 3. A discussion question for this reading could be, "Is race an important factor in the way people look at things? Why or why not?"

Read "Can We Trust Our Own Eyes?" *Images of People*, p. 2. Have the students participate in the three perception demonstrations.

Ask students who perform the exercise correctly to help other students who are having difficulty.

Ask the students what happens to our noses when we look with both eyes. Another exercise that might be tried is this: Ask the students what noises they hear. Do they hear more with their eyes closed? Why? The students might want to try these exercises on their families. Ask them to report on their results.

View the film *Four Artists Paint One Tree* (Sd 1221.2). Some possible discussion questions are the following: (1) What is in the minds of the artists concerning the tree? Why do the different artists perceive the tree differently? (2) Which painting of the tree did you like best? Least? Can you tell why? How would you paint the tree? (3) What is the difference between an artist painting a tree and a group of artists producing an animated film? What is gained in a collective effort? What is lost?

View the film *Visual Perception*. Some possible discussion questions are the following: (1) What do you believe is the main point of the film? (2) What does the narrator mean when he says that what we see is based in part on our assumptions of what we expect to see? What implication does this have for us in our everyday life? (3) Can we do anything to control our assumptions when we see something so that we do not prejudice our view? (4) What are the implications of this film for our study this year of various cultures in history? What should be our attitude when we learn about people's customs, habits, and beliefs which are different from ours?

Read "How Do We Sort Things Out?" *Images of People*, p. 6. Before the reading the teacher may want to explore the idea of categories with the students. Some suggestions are the following:

(1) Hold an object (book, ruler, handkerchief, etc.) in your hand. Ask the students what they see you holding. Most will respond by identifying the category of the object and not the individual, concrete object itself.

(2) Ask the students if they can recall any objects that stand out in their minds that they saw on the way to school. Again most will probably describe the category and not the concrete object itself.

(3) Ask the students what they would be witnessing if there were heavy rain, high winds, lightning, and thunder. Most will probably answer, "A storm." This is a category, idea, or concept that is different from the actual physical phenomena of wind, rain, lightning, and thunder.

Ask if any of the students recognize the difference between the object and the category (or idea or concept for abstraction) of the object.

Have the students arrange the following into categories from the most concrete to the most abstract: men; living things; Fred, the friendly fireman; humans; fireman; and animals. What conclusion regarding categories can be made from this exercise? As you go up the ladder of abstraction, more description is necessary because the categories are broader and include more and more objects.

LESSON 2

Content

Influence of felt needs and purposes on experience
  Selection of stimuli
  Organization of stimuli
  Relativity of perception to purpose

Concepts and Generalizations

An observer's perception is determined not only by what he is prepared to see (his programmed readiness) but also by the specific motives in play at the time (his felt needs and purposes).

Development

To demonstrate that we organize our thoughts and perception in terms of felt needs and purposes, read the following problem to the class. Do not ask a question or set a problem until after the statement has been read.

Six men enter an elevator on the first floor, going up. On the second floor, three get off and two more enter. On the third floor, four men leave and one gets on. On the fifth floor, two men get on and two men get off. How many men got off on the second floor?

Since the students have not been given a question or a problem, there is no mental set by which the information given can be organized, and thus most of the students will forget almost all of the details. Clearly, if the question had been posed before the information was read, the answer would have been retained by most of the students.

-2-

Have the students write a series of short paragraphs describing the various perceptions of a crowded restaurant in the evening by (1) a man who has not eaten in two days; (2) a husband looking for his wife whom he is to meet; (3) a lonely man looking for a female companion; (4) an escaped convict who is planning to hold up the joint.

LESSON 3

Content

Influence of context of perception: contrast and assimilation

Concepts and Generalizations

People tend to organize their experiences into whole, continuous figures. If the stimulus pattern is incomplete, the perceiver tends to fill in the missing elements.

Perceptions are often affected by the context of observation, so that what we see depends on the framework in which we see it.

Objectives

Students should be able to give two examples of how one's view of an object or an event is influenced by its setting.

Development

-1-

Present the class with a line diagram of angle a-o-c as in *Figure 8.* Ask students to classify it acute, right, or obtuse. (Review the meaning of these terms.)

Show the diagram with a line added as in *Figure 9.* Most students will agree that there are three obtuse angles.

Present the angle a-o-c in the context of a cube as in *Figure 10.* Most students will now see the diagram as a three dimensional one, and angle a-o-c as a right angle. We know that the outline of a cube has this shape, and that a cube has right angles. A protractor would measure the same obtuse angle on the paper, but it appears to be a right angle. Perception is affected by experience—which, in turn, is affected by our culture.

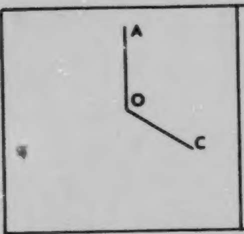

Figure 8

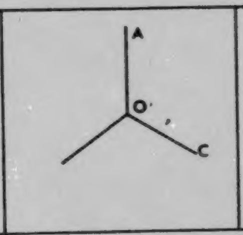

Figure 9

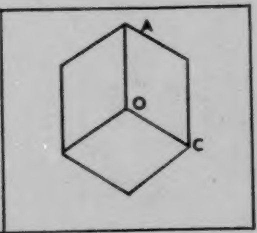

Figure 10

-2-

For a home assignment, ask the students to fill three containers with water—hot, cold, and lukewarm; then to place one hand in the cold and one hand in the hot; and finally to place one and then the other in the lukewarm water. Ask the students to describe their experience and then explain it.

LESSON 4

Content

Prejudice and stereotypes distort perception

Concepts and Generalizations

Stereotypes distort perception: they reason from categories to trait, but never from traits to categories. Particulars are observed solely in terms of categories, while the categories are not re-examined in view of the particulars.

Scientific concepts reason not only from categories to traits but from observable traits back to categories.

Objectives

Students should be able to explain the characteristics of stereotypes and be able to analyze and judge the accuracy of stereotypes based on the criteria mentioned in *Images of People*.

Development

-1-

Read "How Do We Sort Things Out?" *Images of People*, p. 6.

Discuss the three reasons for the importance of categories. Can the students think of any other reasons.

Look at the diagram in *Images of People*, p. 7. Which categories require the most and least description to convey meaning to another person.

Read "What Are Images?" *Images of People*, pp. 10-12, 15-16.

Discuss the characteristics of stereotypes. Can anyone list any others? Ask the students how they would react to the statement, "Engineers are smarter than sheet metal workers." Use the statistics in *Images of People*, p. 11, to form some valid generalizations.

Discuss the four conclusions concerning the accuracy of stereotypes. What are the dangers in using and relying on stereotypes? Discuss some stereotypes which you believe are damaging. How would you respond to the last question on p. 16 in *Images of People?*

-2-

Use the Automobile Image Summary Sheet and related activities to develop the idea that the students possess images in their minds concerning automobiles. Distribute copies of the sheet and ask the students to fill them in, individually or in small groups. Each trait should be checked for no more than two cars. When the sheets are completed and tabulated, analyze the results with the class. Did a pattern of responses emerge? Ask the students where the images of the automobile owners came from. Ask if any students can recall any advertisements or commercials that would have produced the image. Ask if they believe that advertising campaigns are designed for specific kinds of people.

-3-

Read "Do Images Sell Cars?" *Images of People*, p. 24.

This reading could be discussed as a follow-up to the automobile questionnaire activity. Several assignments could be made related to this exercise.

(1) Ask the students to analyze a single commercial and describe the image that is being produced of (a) the product and (b) the person who should buy the product.

(2) Ask the students to analyze several different commercials of rival products (automobiles, beverages, clothing, airlines, etc.). Compare the types of images projected of (a) the product and (b) the person who should buy or use the product. What are the similarities and differences in the selling campaigns.

(3) Ask the students to choose a commercial they particularly like and one they particularly dislike. Ask them to analyze the commercial and see if they can figure out why they like or dislike it. Ask them if they can see the relationship between the image projected and their attitude toward it.

AUTOMOBILE IMAGE SUMMARY SHEET

	VW Sedan Owners	*Chevrolet Owners*	*Mustang Owners*	*Station Wagon Owners*	*Lincoln Owners*	*Pontiac Owners*
Modern						
Rough						
Rich						
Brainy						
Active						
Ordinary						
Low-class						
Old-fashioned						
Friendly						
Dangerous						
Plain						
Old						
Fat						
Married						
Popular						
Important						
Strange						
Busy						
Strong						
Particular						
Young						

References for Teachers

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Beeler, Nelson, and Branley, Franklyn. *Experiments in Optical Illusion.* New York: Thomas Y. Crowell Co., 1951.

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Luckliesh, Matthew. *Visual Illusions: Their Causes, Characteristics and Applications.* New York: Dover Publications, 1965.

Thurston, Jacqueline, and Carraher, Ronald. *Optical Illusions.* New York: Van Nostrand Reinhold Co., 1966.

Tolansky, Samuel. *Optical Illusions.* Elmsford, N.Y.: Pergamon Press, 1964.

Wentzell, Melinda, and Holland, D. K. *Optical Illusions.* San Francisco: Troubador Press, 1973.

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UNIT TWO

Origins of Humanness

Introduction to Anthropology Units

The second unit, the "Origins of Humanness," together with the third and ninth units are three parts of the four-part Anthropology Curriculum Study Project developed under the auspices of the American Anthropological Association, supported by the National Science Foundation and published by the Macmillan Company.

Each unit of this project is composed of a multi-media kit: readings for students, plan for teachers, filmstrips, records, wall charts, overhead transparencies, blackline masters, evidence cards, etc. Thus, a full complement of materials coordinated by a Teaching Plan is provided. Furthermore, the Teaching Plan for each of the anthropological units is not a set of casual suggestions but a *plan* for a specific sequence of topics, materials, and activities. Not only each lesson, but also each part of each lesson, is an integral part of a unified whole which is revealed by the Teaching Plan. Thus, the structure and rationale of these units must be understood and adhered to if the teacher is to be effective.

This does not mean that the teacher is reduced to performing merely a mechanical task according to the dictates of the plan. Rather it means that the teacher must give of himself to the discipline of anthropology and develop a working understanding of the structure of this discipline so that he can express himself creatively, and improvise and innovate to suit the peculiar needs and interests of students.

The content of the Anthropology Project, upon which these units are structured, is to be found in the Teaching Plan; not in the readings and other materials used by the students. The materials for students, by design and for good reasons, have no obvious organization. This strategy avoids undermining the inquiry-discovery process for the student. On the other hand, this means that the significance of the course which will emerge out of the process of inquiry and discovery is almost wholly under the control of the teacher. Thus, while the course requires close and careful adherence to the Teaching Plan, few if any secondary social studies courses require such active and creative involvement by the teacher.

Since this and the next unit are so tightly structured and the teaching plan is so detailed, perhaps the proper function of the overall teaching guide is: (1) to coordinate these units with the overall structure of the entire course—for example, to note the relationship between concepts and insights developed in Unit 1 or subsequent units and those developed in these units; (2) to suggest where and how the teacher can prevent the students from getting involved in massive and difficult reading; (One of the salient features of the Anthropology Project is that it obviates passive reading of long sections. Yet for some of our students, some of the readings are too long and too difficult.) (3) to integrate into the frame of reference provided by the anthropology units readings from other sources—for example, Kenneth S. Cooper, *Man and Change* (Morristown, N.J.: Silver Burdett Co., 1972) and Frank J. Cappelluti and Ruth H. Grossman, *The Human Adventure* (Berkeley Heights, N.J.: Field Educational Publications, 1970); (4) to suggest outside readings suitable for the students; and (5) to list and annotate specific books and articles which can be easily obtained by teachers to increase their understanding of the problems dealt with in the units.

INTRODUCTORY LESSON

Content

I. Knowledge of prehistoric past

Concepts and Generalizations

The following terms need to be understood: *social science, geography, anthropology, archaeology, sociology, political science, economics, history,* and *prehistory.*

The social sciences help us understand man.

A person's assumptions and values are very important in understanding how he views history and man.

Objectives

Students should be able to identify the various social sciences by giving examples of the kinds of things the social scientists do.

Students should be able to recognize the assumptions they have about history and man when they discuss the benefit or futility of studying history.

Development

Have the students read *The Human Adventure,* Ch. 1, pp. 12-25. This chapter introduces the various disciplines of the social sciences: geography, anthropology, archaeology, sociology, political science, economics, and history. Terminology that will be used throughout the course is here defined in brief. Many of the terms represent concepts which will be used and developed during the rest of the course.

Attempt to get the students to give examples of these concepts rather than to memorize short definitions of each. Explain that their initial understanding of, say, the concept of culture, is just a beginning and that this concept will develop through the course of the year's study.

The following are terms especially important in the second and third units: *anthropology, archaeology, history, natural environment* or *habitat, race, heredity, culture, civilization, fossils, artifacts,* and *evolution.* See p. 13 of the Teacher's Guide for *The Human Adventure* for a complete listing of terms.

After the students have read and discussed Ch. 1, ask them to give their views concerning whether or not a study of the past is worth their time and effort. It is perhaps more important to lead the students to express clearly and explicity their negative views rather than their positive ones. Their negative views can probably be summed up as follows: "The past is dead and finished. We are living in the present and will have to cope with the future. So why waste time on the past while we are so ill-prepared to live in the present and face the future?"

Probably there will be students who will attempt to justify the studying of the past by arguing, "Studying the past will help us to better understand the present."

After eliciting responses from the students, lead them to state clearly their assumptions concerning the proper reason for studying mankind implicit in their statements. In all probability the basic objective which is deemed proper in studying the past will be that stated in the rationale motivating and guiding this course of study.

The role of the teacher at this point is to get the students to become fully aware of their values (purposes or objectives) in studying mankind and to understand their assumptions concerning the nature of the study of history. Lead the students espousing one point of view to attempt to persuade those setting forth another. Do not feel that there is a need for any conclusion or consensus at the end of the discussion.

If discussion among students lags and their objectives and assumptions are not clarified, have them respond to the following statements: (1) The only thing we learn from history is that men don't learn from history. (2) History is merely one thing after another. (3) It is only by our ideas of the past that we have any power of anticipating the future. And if we have no power of anticipating the future, we will have no principle of action but the physical impulse which we have in common with lower animals. (4) If we know where we have been and where we have tended to go, we shall know better where we are destined to go and how best to get there.

Suggested Readings for the Teacher

The following readings might prove helpful to the teacher: Carl G. Gustavson, *A Preface to History* (New York: McGraw-Hill Book Co., 1955), "The Novice Historian" (Ch. 1) and "The Past in the Present" (Ch. 2); Robin W. Winks, ed., *The Historian As Detective* (New York: Harper and Row, Publishers, 1969), "Every Man, His Own Historian" by Carl L. Becker; Howard Zinn, *The Politics of History* (Boston: Beacon Press, 1971), "Knowledge As a Form of Power" (Ch. 1); H. Stewart Hughes, *History As Art and As Science* (New York: Harper and Row, Publishers, 1964), "What the Historian Thinks He Knows" (Ch. 1); Martin Duberman, *The Uncompleted Past* (New York: E. P. Dutton & Co., 1970), "On Becoming an Historian" (Part IV); A. L. Rowse, *The Use of History* (New York: Macmillan Co., 1966), "What Is the Use of History?" (Ch. 1); Marc Block, *The Historian's Craft* (New York: Alfred A. Knopf, 1953), "Introduction"; E. H. Carr, *What Is History?* (New York: Alfred A. Knopf, 1962), "The Widening Horizon" (Ch. 4); Page Smith, *The Historian and History* (New York: Alfred A. Knopf, 1964), "History and the Search for Identity" (Ch. 15); Hans Meyerhoff, ed., *The Philosophy of History in Our Time* (Garden City, N.Y.: Doubleday & Co., 1959), "The Historian in a Changing World" by Geoffrey Banaclough and "The Historical Imagination" by R. G. Collingwood.

Preparation for Lab Problems

LESSON 1

Content

A. What we can know
B. How we can know it

Concepts and Generalizations

The following terms need to be understood: *model, evidence, interpretation,* and *system.*

Evidence acquires significance as its relationship with other evidence becomes known.

Historical evidence is meaningless without interpretation.

Objectives

Students should list several things that can be learned, as well as several things that cannot, about people from archaeological data.

Students should give an example of information that cannot be drawn by examining a single item but can be drawn by examining a combination of items.

Students should give two or more reasonable interpretations of the significance of the archaeological data found.

Development

Model and Questions

This lesson will lead the students to develop a set of basic questions which can be used to analyze the culture of any group of people. After the students have set up a list of questions, ask them how they knew to ask such questions and also why they failed to ask some questions. Lead them to become aware of how we think and to ask questions in terms of models—in this instance, in terms of models of human nature, culture, and adaptation. These are the three most important concepts developed and utilized in this course—and every ninth grade student will have some notion of these concepts.

Asking the proper questions—the questions that strike to the heart of the matter, that take into consideration a wide variety of factors, and that lead to a more comprehensive and subtle perspective—is one of the foremost concerns of education. And questions about a particular situation arise in the light of models or concepts.

Evidence and Interpretation

With particular respect to the study of prehistoric peoples, the students should know not only what can be known but also what cannot be known by studying archaeological remains. When we use evidence that is surely archaeological (that is to say, the surviving relics of the material culture of an extinct people), we will get only one sort of view of the past. Since we will be constructing an image of these people on the basis of the material products of their crafts and skills, our view will be to a large extent a technological one.

Our view of the past, then, is directly conditioned not only by the means of the approach we use (the models or concepts we use) but also by the type of evidence we employ (usually, in dealing with prehistoric societies, technological and economic evidence).

Systems Analysis

The anthropological approach attempts to see human affairs in their totality, to see the interrelationship between all aspects of human activities. This approach is sometimes referred to as the *holistic approach*—an attempt to see things as parts of an integral whole. This approach assumes that a particular aspect of a culture can be understood fully only by studying it in its relationship to other aspects of culture; thus, the attempt to see things in terms of systems.

Archaeologists and Historians

The real relevance prehistory has for the study of history is the same that the ancient past has for the study of the contemporary past. It is certainly not that prehistory "extends time back many millions of years." By using the disciplines of archaeology and anthropology, the students will develop the conceptual means by which they can better understand the recent past and present. See Jerome S. Bruner, "The Importance of Structure," *The Process of Education* (Cambridge: Harvard University Press, 1960), and Carl L. Becker, "Every Man His Own Historian," *The Historian As Detective*, Robin Winks, ed. (New York: Harper and Row, 1969).

With regard to the question as to what the archaeologists and historians have in common, see E. Cassirer, "History," *An Essay on Man* (New Haven: Yale University Press, 1944): "In history the interpretation of symbols precedes the collection of facts, and without this interpretation there is no approach to historical truth." See also E. H. Carr, "The Historian and His Facts," *What Is History?* (New York: Alfred A. Knopf, 1962): "We can view the past, and achieve our understanding of the past, only through the eyes of the present."

At times this lesson refers to a preceding unit which in part dealt with the Bushmen who inhabited the site being studied. Although the essentials of this lesson do not require any prior information, such information may be obtained by reading Colin M. Turnbull, *The Forest People* (New York: Simon and Schuster, 1961).

LESSON 2

Content

C. What men have thought about it
D. Choosing among alternate interpretations

Concepts and Generalizations

The following terms need to be understood: *fact, opinion, interpretation,* and *value judgment.*

Man organizes his thought into categories or concepts.

The prevailing or conventional wisdom of an age greatly influences the perception with which new ideas are viewed.

Objectives

Students should understand the need to distinguish fact from opinion.

Students should recognize the influence of the historical setting on new ideas.

Development

Have the students read Anthropology Curriculum Study Project, *Origins of Humanness,* "The Search for Our Ancestors" (New York: Macmillan Co., 1971), pp. 5-8. This shortened reading selection (the full article goes to p. 14) is suggested as the least the students should read. Some of the information presented in the latter part of the article can also be found in easy-to-read form in *The Human Adventure,* pp. 35-37.

The primary insights to be derived from this reading are: (1) that we perceive and think in terms of categories–for example, the concept of evolution as opposed to that of special creation; (2) that concepts are not only instruments of experience, the means by which we make sense out of things, but they also set limits on possible experiences; (3) that basic concepts, the large organizing ideas, of any social groups are an integral part of their culture, and thus the historical or cultural setting of a people determines the possiblities of the development of new ideas.

In pursuing these objectives together with those listed in the Teaching Plan *(Origins of Humanness),* pp. 9-10, please refer to the insights developed during the preception unit. For example, to remind the students of how we perceive in terms of categories, have them remember their experiences in viewing the Goblet, the Wife and the Mother-in-Law, and the Duck-Rabbit. Then by having the students reflect on the relationship between the characteristics of the particular image in their minds–in other words, the facts of the matter–and the image itself, have them define the relationship between facts and interpretations or facts and opinions. Distinguish among the following terms: *fact, interpretation, opinion,* and *value judgment.*

See Teaching Plan, p. 9, for suggestions to get the students to consider how people come to the beliefs they hold, how where they live and with whom influence their views and values, the reasons for resistance to new ideas, why this can be dangerous, and the role of a nonconformist.

These insights will prepare the students to better understand why men in 1848 could not even have considered an old skull discovered at the Rock of Gibraltar as being that of a prehistoric man, why scientists could recognize this only after they had become familiar with evolutionary theory.

One of the most important problems in education today is how to prepare people to evaluate expert opinions rationally. Ask the students to explain how they know that a common cold is caused by a virus, that the basic unit of all matter is the atom, or that the world is round. Then ask the students (most of whom will say that they believe in UFO's) what virtually all of the experts believe about the possibility of space ships from outer space. Then ask the students to choose between expert opinion which is divided over, say, whether it is better to cut corporate taxes or personal income taxes in order to stimulate the economy.

At every opportunity throughout the course, these types of questions should be asked in order to get the students to be aware not only of what they believe but also why.

Supplement

Read *Man and Change,* p. 103, and the first paragraph on p. 105. Ask the students why Dr. Leakey looked where he did for evidence of early man. Why do you think he was interested in finding early man anywhere? What difference does it make if we know anything about what man was like a couple of million years ago?

Read "Louis Leakey's Idea," pp. 105-108. Use the text and glossary to learn the meaning of *archaeologist* and *anthropologist.* In what ways was Dr. Leakey a detective?

Have the students identify Olduvai Gorge and other sites of early man on the map, p. 106.

LESSON 3

Content

II. The evolution of man
  A. How physical anthropologists work
  B. Relationship between form and function

Concepts and Generalizations

The following terms need to be understood: *fossils, foramen magnum.*

The amount of information available to scientists influences the kinds of conclusions they may make from the evidence.

The amount of fossil evidence for early man is not overwhelming. It is sufficient, though, for some reasonable hypotheses, although many doubts still persist about the exact pattern of early man's evolution.

Objectives

Students should understand and recognize diagnostic characteristics for fossil identification.

Students should realize that many specific aspects of human evolution are still in question and that interpretation of these must remain flexible.

Development

This lesson answers the question concerning what is distinctive about man physically, and of the relationship between these physical characteristics and humanness.

Both readings for the students must be read in their entirety. If the readings are too difficult in spots or too long, such information as cannot be obtained by the students themselves must be conveyed by the teacher. Virtually every bit of information recounted in the reading "How to Know an Ancestor When You Find One," *Origins of Humanness,* p. 15, can be illustrated with visual aids.

For background read: Weston La Barre, *The Human Animal* (Chicago: University of Chicago Press, 1954), Ch. 1-5. La Barre not only describes the evolution of the distinctive physical attributes of humans but also shows the relationship between these developments and man's cultural evolution.

LESSON 4

Content

1. Generalization
2. Specialization

Concepts and Generalizations

The following terms need to be understood: *generalized animal, specialized animal, form,* and *function.*

A comparison of human anatomical features with those of other animals is often useful in studying the relationship between form and function.

Changes in human anatomical features took place over very long periods of time.

Objectives

Students should be able to distinguish (and at the same time question and support their distinctions) between generalized and specialized animals.

Students should begin to see form in terms of its relationship to function and to see the functions of anatomical parts as being of consequence only in relation to the anatomical wholes.

Students should develop some conception of the huge span of time encompassed by the Pleistocene.

Development

This lesson dealing with the relationship between form and function is in a sense the culmination of the foregoing lesson. Notice that just as the campsite in Lesson One was regarded as a whole, so also is each creature considered here regarded as a whole—each part of the animal analyzed in its relationship to its whole being.

By having the students discuss what they mean by saying that human beings are "better off" than apes, or one creature is "better off" than any other, lead them to examine their underlying assumption and also, perhaps, value judgments. This will get directly at the concept of adaptation. Instead of evaluating the form and function of a particular animal in relationship to its habitat (or environmental niche), many of the students will probably evaluate its form and function in relationship to human forms and function—an anthropocentric bias which is probably complemented with an ethnocentric bias.

The concepts of *generalized* and *specialized* must be clear in the minds of the students if they are to understand the subsequent chapters. An understanding of these concepts is essential to understanding human evolution and the origins of culture.

There is much excellent background material to help teachers prepare for this lesson. See also P. B. Medawar, "The Meaning of Fitness and the Future of Man," Y. A. Cohen, ed., *Man in Adaptation: The Biosocial Background* (Chicago: Aldine-Atherton, 1968).

Problem 1 – Fossil and Cultural Evidence

LESSON 1

Content

C. The natural scene
D. Dating methods

Concepts and Generalizations

Scientists use various kinds of fossil data to form hypotheses about early man.

Various dating techniques help scientists determine when developments occurred in man's distant past.

Objectives

Students can make distinctions based on pictorial data, recalling information from earlier lessons to support their decisions.

Students should be able to distinguish among the uses of major prehistoric dating techniques.

Students should begin to use the data they have to make inferences about the earliest human ways of life.

Development

The lesson is relatively simple and straightforward. It is important, however, that the Pleistocene Era, the habitat to which man adapted and in which he evolved, be understood at least in outline form. For further background see Jacquetta Hawkes, "The Natural Stage," *History of Mankind–Cultural and Scientific Development.* Vol. 1, part 1, Prehistory (New York: World Publishing Col, n.d.). See also I. W. Cornwall, "Factors of Natural Environment," *The World of Ancient Man* (New York: World Publishing Co., 1964).

For background on dating techniques see Ashley Montagu, *Man: His First Two Million Years* (New York: Columbia University Press, 1958), Ch. 5. See also Ruth Moore, *Man, Time, and Fossils* (New York: Alfred A. Knopf, 1967), Ch. 16-18.

The best part of this lesson will be the use of the Evidence Cards. Here the students will get a chance to utilize what they have learned thus far. This exercise offers an excellent opportunity for the teacher to lead the students to become more aware of how we think, of how we assume certain models in terms of which we then interpret data—and, perhaps, at the same time check the adequacy of our model.

Supplement

Read "Man's First Environment," *The Human Adventure*, p. 29. Speculate on answers to the four questions at the end of the paragraph.

Examine the map on p. 29. Answer the questions concerning the ice ages that are in the caption.

LESSON 2

Concepts and Generalizations

The following terms need to be understood: *artifact, tool.*

Artifacts are a valuable source of information about early man.

The kinds of questions asked are important in guiding the quest for knowledge.

Objectives

Students should raise questions about an artifact and examine the quality of the questions they ask.

Students should be able to categorize the kinds of questions according to the degree of reliability that may be expected from their answers.

Students should be able to describe an artifact in detail, both in direct physical terms and in terms of the limitations on inferences about the artifact that its physical characteristics impose.

Students should reach some broad, tentative but logically supportable conclusions about the Australopithecine way of life from a range of data that includes cultural implications.

Development

This lesson continues the line of inquiry begun in the last one. Here again much of the lesson is directed towards getting the students to learn how to ask rewarding questions, and to be able to categorize their questions.

Also, step by step and inductively, the students are being led to understand the nature and development of culture.

Special attention should be given to the intellectual attitude or spirit highlighted in this lesson; for, it is hoped that this attitude of inquisitiveness, openness, and genuine concern for the truth will characterize the entire course.

LESSON 3

Content

E. Evolution: the process of change

Concepts and Generalizations

The following terms need to be understood: *fossil, evolution.*

A variety of interrelated changes in anatomy and technology produced *Homo sapiens.*

Objectives

Students should utilize the skills of observation, inference, and verification (1) to organize visual data according to previously established criteria; (2) to explain in detail the criteria they used to sort the visual data; and (3) to relate familiar, organized data to new, unfamiliar data (Culture Cards), and test their inferences against the additional data.

Students should be aware of changes during the Pleistocene (1) by observing the approximate date and degree of change in human skull form by comparing skull tracings; and (2) by reviewing the apparent relationship between pelvic shape and vertical posture/locomotion.

Development

This lesson continues and finishes the use of the Evidence Cards. For an explicit statement of the intellectual process being practiced here, read Bernice Goldmark, *Social Studies: A Method of Inquiry* (Belmont, Cal.: Wadsworth Publishing Co., 1968). See especially pp. 1-8.

Supplement

Complete the exercise "A Puzzle," *Man and Change*, p. 42.

Problem 2 – What Did Culture and Anatomy Have To Do with Each Other?

LESSON 1

Content

III. Physical and cultural evolution
    A. Physical development and the uniqueness of man

Concepts and Generalizations

The following terms need to be understood: *process, physical change,* and *natural selection.*

Animals which were able to adapt to their environment survived and reproduced.

Objectives

Students should be able to explain, in terms of natural selection, how it is possible for a population, or a species, to change.

Students should be able to relate the importance of variation to the potentiality for change.

Students should be able to see that in a discussion of "nature versus nature," those concepts are complementary rather than opposing.

Development

This lesson describes and explains the process of evolution. Probably the best way to help the students to learn and the teacher to evaluate the concepts developed in this lesson is by setting up certain problems. For example, to test for an understanding of natural selection ask the following: In an area that once was free from soot, smog, and dingy air there abounded white moths which were difficult to see against the clear and clean atmosphere. On the other hand, dark moths, which were conspicuous in such an atmosphere, were almost extinct. The reason was that the birds found moths a delightful source of food and fed up on the dark moths which were easily seen in the clear environment. With the industrialization of the area, smog and soot polluted the hitherto clear environment.

Explain what is likely to have happened to the moth population, both white and dark moths, and how this can be described in terms of natural selection.

Most of the students are Lamarckian in their view of evolution—that is, first, they believe that physical attributes develop in response to need; and second, that these acquired attributes are then passed on to the next generation genetically. Using the long-necked giraffe as an example, explain that genetic mutation is random and independent of need or usefulness. In other words, the giraffe survived and flourished in spite of the desiccation of the area in which it lived because it had a long neck and could reach foliage high off the ground. It did not develop a long neck because of need and the exercise of stretching.

For background, the teacher should see Jacquetta Hawkes, "The Evolution of Man," *History of Mankind–Cultural and Scientific Development.* Vol. 1, part 1, Prehistory (New York: World Publishing Co., 1964). See also Klass and Hellman, "Random Change and Selective Advantage," *The Kinds of Mankind* (Philadelphia: J. B. Lippincott Co., 1970). For an understanding of Lamarck read Ruth Moore, *Man, Time, and Fossils* (New York: Alfred A. Knopf, 1961), Ch. V. For the most up-to-date views on evolution and adaptation, read George Beadle, "Genes, Culture, and Man"; Theodosius Dobzhansky, "Genetic Drift and Selection of Gene Systems" and "Man and Natural Selections"; Y.A. Cohen, ed., *Man in Adaptation: The Biosocial Background* (Chicago: Aldine-Atherton, 1968). See also Beals and Hoijer, "The Problems of Human Variation," *Introduction to Anthropology*, 4th ed. (New York: Macmillan Co., 1971).

LESSON 2

Concepts and Generalizations

The following terms need to be understood: physical change, *cultural change*, and *feedback*.

There are several theories concerning the origins of man's bipedism.

Objectives

Students should evaluate several hypotheses about the origin of bipedism, basing their criticism on their own experience and intuitive judgment, as well as on the data presented. Then they should devise yet another hypothesis that includes elements of all of the hypotheses presented while eliminating logical fallacies, such as the idea that the hypotheses are mutually exclusive.

Students should begin to examine the concept of culture and devise a working definition.

Students should consider the idea of feedback in relation to tool-using and erect posture in early human evolution.

Development

The focus in this lesson is on the reciprocity between biological and cultural evolution. Specifically the idea of feedback between tool-using and erect posture is used to explain the early stages of human evolution.

The term *adaptation* is not mentioned in this lesson, but the process described here is that of adaptation—both physical and cultural adaptation and the interplay between the two.

LESSON 3

Content

B. The symbol and the uniqueness of man

Concepts and Generalizations

The following terms need to be understood: *physical change*, *language*, and *symbol*.

Man's use of symbolic communication (language) is unique.

Objectives

Students should recognize several characteristics of human language that seem to make it unique among all forms of animal communication.

Students should be able to speculate about the place of language and the place of the meaning-process in human evolution.

Development

In this lesson emphasis should be placed on language as a means of adaptation, an instrument by which man is better able to get along in the world.

For background, the teacher may see Beals and Hoijer, "Language," *Introduction to Anthropology*, 4th ed. (New York: Macmillan Co., 1971). This is perhaps the best treatment of language in an introductory text.

This section dealing with man as the meaning-maker can be tied in with the unit on perception. For background read Postman and Weingartner, "Man and the Meaning-Maker," *Teaching As a Subversive Activity* (New York: Dell Publishing Co., 1971).

LESSON 4

Content

C. Reciprocity between physical and cultural evolution

Concepts and Generalizations

Review the meaning of *feedback*.

The change in an organism, particularly one as complex as man, includes interaction and feedback among many components.

Objectives

Students recognize that feedback is an interaction between organism and behavior.

Students recognize that, because feedback is a very complex interaction involving all aspects of the organism and of individual and group behavior, no study can describe all its ramifications.

Development

This lesson sums up much that has been developed throughout the preceding lessons. As such, it may be considered the key lesson in Unit 2.

Problem 3 – Cultural Development from Australopithecines to Homo Sapiens

LESSON 1

Content

IV. Cultural developments to *Homo sapiens*
   A. How the archaeologist and anthropologist think

Concepts and Generalizations

The following terms need to be understood: *tools, technology,* and *artifacts.*

It is possible to deduce information about a culture by examining the objects the culture left behind.

The search for meaning in examining data is determined not just by the data itself but also by the kinds of questions asked of the data.

Objectives

Students should recognize the differences in efficiency between Lower and Middle Pleistocene stone tools.

Students should examine the kinds of objects in an archaeological site and their distribution; and by applying a simple statistical procedure, they should deduce additional information.

Students should acquire an idea of the technological facilities available to *Homo erectus* and be able to debate the possible nature and complexity of his social organization, specialization, and thought processes with relation to magic, superstition, morality, etc.

Development

From this lesson forward the focus is on man's cultural development. It deals with man's earliest technology and what these archaeological remains tell us about him and how he lived.

LESSON 2

Content

B. What we know about early man

Objectives

Students should be able to compare their own reconstructions with a professional's in terms of factual agreement and degree of speculation, always feeling free to question the professional's reconstruction.

Development

This lesson focuses on getting the students to ask meaningful questions and to be aware of the types of questions they are asking. The educational value in this and like lessons is not so much in the conclusions reached by the students as in the thought processes used by them.

Supplement

Have the students examine the pictures in *Man and Change*, pp. 104, 108, and 109. Discuss the classification question (5) on p. 108 in the Teacher's Edition. Discuss the concept of tool, and make up a definition.

Read "The Toolmaking Animal," pp. 108-110. Answer the question within the text on p. 109. Answer the hypothesis question (1) on p. 105 in the Teacher's Edition.

For extra credit you might want to assign "Applying Concepts," Activity 1, *Man and Change*, p. 189.

LESSON 3

Content

C. Modern men of Late Pleistocene

Concepts and Generalizations

The following terms need to be understood: *sculpture*, *art*, and *psychological tools.*

Early man produced art which reflected his behavior, beliefs, and values (his culture).

Objectives

Students should be able to describe the major tool types for the entire course of the Pleistocene and to speculate on their broader cultural implications.

Students should be able to speculate about Mousterian psychology on the basis of this additional evidence.

Development

In this lesson the students begin to look for the earliest evidence of the beginnings of human philosophies. For teacher background read Jacquetta Hawkes, "Art and Religion," *History of Mankind–Cultural and Scientific Development.* Vol. 1, part 1, Prehistory (New York: World Publishing Co., 1964). Read also Chester Chard, "Intellectual Life," *Man in Prehistory* (New York: McGraw-Hill Book Co., 1969).

Supplement

The pictures concerning Neolithic culture in *The Human Adventure,* pp. 48, 50, 51, 53, 54, 55, 56, can be used for individual, group, or class exercises. The questions in the captions should challenge the students to use their imaginations. The questions asked are the kinds of questions that scientists ask when they observe evidence. It could be pointed out that finding evidence (art, artifacts, bones) is only part of the problem of unraveling the past. Asking questions and forming tentative answers (hypotheses) is an important element in the search for the truth. The students should also be made aware of the tentativeness of what they read in textbooks, as well as other printed matter. Having them wrestle with the *how* and *why* questions in the captions may seem frustrating, but it nicely emphasizes the tough intellectual work that is required to decipher the past.

LESSON 4

Objectives

Students review the evidence for technological change and examine the relationship of Upper Paleolithic technology to the overall cultural chronology.

Students explore the evidence for Late Paleolithic development of nonutilitarian or "psychological" tools and what this evidence suggests about psycho-social evolution. They speculate about the purposes and meanings of Paleolithic art.

Students explore and debate the likelihood that the Upper Paleolithic was a time of major breakthrough in the evolution of human societies, using data and speculations concerning language, technology, and art.

Development

This lesson leads the students to speculate on the social function of art. Have the students explain how the Venus of Willendorf is no less an instrument or a means of adaptation than a chipped stone or a clay pot. For background, the teacher may read Philip Stein, *Prehistoric Europe* (New York: W. W. Norton & Co., 1969), pp. 113-146.

Supplement

Look at the picture in *The Human Adventure,* p. 28. Ask the students to use their imaginations to arrive at some answers to the questions in the caption.

Compare the picture on p. 32 with that on p. 38. Speculate on answers to the questions in the captions. Some students might be interested in trying to find out more about primitive man's art.

The activities on pp. 58-59 can be used, depending upon the needs of the class. The activities under the headings "Comparing Pictures" and "Observing Technological Change" require interpretation and analysis.

LESSON 5

Content

V. Man and His Imagination

Concepts and Generalizations

The following terms need to be understood: *migration, population distribution.*

Early man migrated throughout much of Africa, Asia, and Europe.

Objectives

Students should be able to speculate briefly on the differences between the way man lived in the post-glacial Mesolithic period and earlier ways of life.

Students should be able to attempt an explanation of why there were changes in the distribution of human populations during and after the Pleistocene period.

Students should be able to reach some agreement on definitions of *culture* and *human*.

Development

This lesson is rather simple and straightforward, dealing with the distribution of human population during and after the Pleistocene period.

Summation

LESSON 1

Content

VI. Systems analysis in the study of man

Concepts and Generalizations

The term *system* needs to be understood.

Understanding a totality or a system involves not only understanding the various components of the system but their relationship and interrelatedness with each other.

Objectives

Students should be able to demonstrate their understanding of the concept *system* by giving examples of the components and their relationships in a technological system and in a biological system.

Development

Most of what is summarized and made explicit here has been implicit in the earlier lessons. Seeing the human body in terms of a total system was developed in the sections on physical evolution. Here the emphasis is on seeing culture in terms of systems which together compose a total system. Each aspect of culture is to be seen in its integral relationship to all other aspects—in its relationship to the total culture—which is then viewed as man's means of adaptation.

LESSON 2

Content

A. Of cultural complex

Concepts and Generalizations

The term *human* needs to be understood.

The human adaptive system is unique in the world.

Comparison of human and nonhuman adaptive systems is useful in understanding what is unique about human beings.

Objectives

Students demonstrate an understanding of several relationships between particular components of the human adaptive system; e.g., between undeveloped brain at birth and family.

Students demonstrate their understanding of several important differences between the human adaptive system and a non-human adaptive system, such as that of the baboons.

Development

In this lesson the relationship between physical adaptation and cultural adaptation are seen as components of a total system of adaptation. Furthermore, the uniqueness of the human adaptive system is developed. This lesson and the next one are of particular importance because they get directly at the structure of the entire course.

LESSON 3

Content

B. Of role and status

Objectives

Students should be able to see the cases as particular instances of more general phenomena; e.g., a number of the cases concern the power of words or word magic.

Students should be able to see that the several classes of beliefs represented in the cases (witchcraft, ghost beliefs, divining, etc.) are subclasses of an even more general human predisposition—the tendency to magical thought.

Development

This lesson should lead the students to think not only about the tendencies towards magical thought by other people but also by themselves. Also have them identify the adaptive values and dangers of magical thought.

LESSON 4

Content

VII. Adaptive function of magic and religion

Concepts and Generalizations

The following terms need to be understood: *psychology, magic, belief, displacement,* and *projection.*

To satisfy psychological needs, men have developed beliefs and values systems.

Objectives

Students should be able to identify psychological and social utilities or functions of at least five of the beliefs that are represented in the case materials.

Students should be able to give an example of *displacement* phenomena in the cases.

Students should be able to give an example of *projection* phenomena.

Development

This lesson leads the students to distinguish between the adaptive function of a belief as it facilitates sociological benefits as opposed to psychological ones.

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Supplementary or Substitute Reading Materials

The following books, with an easier reading level than the *Patterns in Human History,* could be used either to supplement the course or to serve as the main reading materials for the parts of the recommended readings that are too difficult for some students. It should be kept in mind that *Patterns in Human History* uses basically an inductive method while the supplementary materials do not. The Teacher's Guide for *Patterns in Human History* is the plan that the teacher should follow because of its logical rationale and thoughtful sequencing of ideas. Three recommended supplementary, easy-to-read texts are: Bateman, Walter, *How Man Began.* Westchester, Ill.: Benefic Press, 1966; Dickinson, Alice, *The First Book of Stone Age Man.* New York: Franklin Watts, 1962; and Howell, F. Clark, *Early Man.* Young Readers ed. New York: Time-Life Books, 1970.

Introduction, Lesson II, Search for Ancestors	Bateman II (13), III (19-25), IV (26-30), V (31-34), VI (35-38), VII (39-46). Dickinson I (1-5), III (9-17), IV (20-21). Howell I (7-20), II (30-36), III (38-55), IV (57-68).
Introduction, Lesson III, Fossils	Howell II (23-28, 37).
Problem I, Lesson I, Ice Ages, Dating	Bateman II (14, 18). Dickinson IV (17-19).
Problem I, Lesson II, Stone Tools	Dickinson IV (920-21). Howell V (71-85).
Problem I, Lesson III, Skulls	Howell II (28-29).
Problem II, Lesson I, Evolution and Race	Bateman X (62-73).
Problem II, Lesson III, Language	Bateman XI (74-78).
Problem II, Lesson IV, Brains-Tools-Society	Bateman I (7-12). Dickinson II (5-9), V (27-34).
Problem III, Lesson II, Hunters and Gatherers	Howell VI (87-94).
Problem III, Lesson III, Mousterian Mind	Bateman VIII (49-50).
Problem III, Lesson IV, Cave Art	Bateman VIII (46-48, 51-53). Dickinson VI (35-45), VII (46-56). Howell VI (94-105).
Problem III, Lesson V, Mesolithic Man	Dickinson VIII (57-62).
Summation, Lesson III, Psychological Fallout	Batemen XI (78-81), XII (82-91).

Some Suggested Films

Ancient World Inheritance. Sd 34.1 (11 min.).
Animals of the Ice Age. Sd 904.1 (16 min.).
Beginning of History—Bronze Age. Sd 309.2 (13 min.).
Beginning of History—Iron Age. Sd 310.2 (15 min.).
Beginning of History—Stone Age. Sd 308.2 (20 min.).
Dinosaur Age. Sd 683.2 (13 min.).
Fossils: Clues to Prehistoric Times. Sd 842.1 (10 min.).
Prehistoric Animals of the Tar Pits. Sd 574.2 (13 min.).
Prehistoric Images. Sd 583.2 (17 min.).
Prehistoric Man in Northern Europe. Sd 809.2 (14 min.).
Story of Prehistoric Man. Sd 637.1 (10 min.).
Totems. Sd 1225.2 (15 min.).

UNIT THREE

Emergence of Complex Societies

Introduction

This unit begins the concept of group living development. It takes the family group within which early man lived and broadens it into the development of a society. The early emphasis of this unit should be on the development of tribes, hunters, gatherers, agriculture, and cities. Some questions which should be included in this unit are:

–Why did man start living in large groups?

–How did man use animals?

–How did agriculture begin?

–Why were women the first farmers?

–Was there a relationship between agriculture and living in cities?

–What caused those people living in a group to develop a written form of communication? Why didn't the members of the small family units develop a written form of communication?

–What caused a division of labor and what were these divisions?

–What were considered to be crimes for early civilization?

–What were the roles of art and religion in early civilization? How did they differ from those of early man and those of present-day man?

–How did a civilization like Babylon arise out of Sumer and Jarmo?

–Did all tribes develop into a complex society? Do tribes still exist today?

Topic 1 – Jarmo

LESSON 1

Content

Jarmo–Anthropology Curriculum Study Project, *The Emergence of Complex Societies* (New York: Macmillan Co., 1971), p. 1.

Concepts and Generalizations

The following terms need to be understood: *tribe, tool, artifacts,* and *hunter-gatherers.*

The artifacts of a culture reveal much about the culture itself.

Objectives

Students should be able to distinguish typical hunter-gatherer tools from other artifacts and to speculate on the way of life they suggest.

Development

This lesson begins a series of lessons which will lead the students to develop inductively concepts of *culture* and *human nature*, concepts which complement one another. It is imperative that the students be allowed to develop these concepts step by step inductively, but it is perhaps well that the teacher have these concepts in mind. The teacher, for background, may read A. L. Kroeber and Clyde Kluckholn, eds., *Culture: A Critical*

Review of Concepts and Definitions (New York: Random House, n.d.), and Clifford Geertz, "The Impact of the Concept of Culture on the Concept of Man," Y. A. Cohen, ed., *Man in Adaptation: The Cultural Present* (Chicago: Aldine-Atherton, 1968).

To develop these concepts inductively with the students, ask questions which indicate the functions of the artifacts and relate these functions to the basic human needs they serve.

Supplement 1

Read "Man Matures," Frank J. Cappelluti and Ruth H. Grossman, *The Human Adventure* (Berkeley Heights, N.J.: Field Educational Publications, 1970), p. 44. What evidence does the author give that man's fight against nature for hundreds of thousands of years was successful? Do you agree? What does the author indicate was still missing? Why was this so important? What is the meaning and significance of the agricultural revolution?

Supplement 2

Lesson 2, Ch. 5, from Kenneth S. Cooper, *Man and Change* (Morristown, N.J.: Silver Burdett Co., 1972) considers the topics "Use and Control of Fire," p. 110, and "Domestication of Animals," p. 111.

The motivational technique, Teacher's Edition, p. 111, which analyzes the differences among the key terms *recognize, use, control,* and *change* could be used. The first developmental activity then uses the same key term scheme to hypothesize about man's discovery of the uses of fire. The first reading, p. 110, gives the author's views on the use of fire.

Students could read "Men Learn to Use Animals," p. 111, to get the author's views on how men first used animals. The questions concerning pets, p. 111, could be used to stimulate a class discussion. The teacher may raise such questions as these: Why do you believe man uses other living things for his benefit? What controls are there over man's use of animals for work or pleasure? Should there be control over man's manipulation of animals through breeding?

The case study "A New Breed Solves a Problem," p. 113, is an interesting example of man's using and changing animals to suit his needs. Perhaps some of the students would be interested in asking their science teachers or doing some investigating in the library to discover the limitations in cross-breeding animals.

LESSON 2

Concepts and Generalizations

The following terms need to be understood: *Neolithic Revolution, domestication.*

The development of agriculture transformed human society.

Changes in one aspect of culture, such as the means of producing food, caused great changes in all other aspects of culture.

Objectives

Students should be able to identify at least three respects in which Jarmo was presumably significantly different, and thus a "new kind of society," from that of Pleistocene hunter-gatherers.

Development

By comparing Jarmo with the society of the Pleistocene hunter-gatherers, the idea of the Neolithic Revolution is developed. The teacher background provided for this lesson is at once specific and detailed.

Supplement

Read "The Agricultural Revolution," *The Human Adventure*, pp. 45-46. Ask the students to comment on the authors' speculation concerning the beginning of agriculture. Encourage the students to imagine other possible origins. Why is it so difficult for scientists to discover the answer to this question?

The authors say that the use of agriculture spread comparatively rapidly. Why do you think this was so? What does this indicate about man's abilities and attitudes?

The authors say that most likely the women of the community did the farming. Why do you think this was so? What effect do you think this has had on future male-female roles and relationships? Do women in America today do most of the farming? Why not?

Have the students study the pictures on pp. 44, 46, 47, *The Human Adventure.* Ask them to try to answer the questions in the captions. This might be a good activity for small group work to encourage mutual effort and exchange of views. You might want to point out that the artwork not only indicates what man was doing but also that he had enough time and ability to record it in artistic expression.

Read "Farming Is Improved," *The Human Adventure,* pp. 47-48. Discuss the effect of farming and taming of animals on man's life. Reinforce the "systems" idea that was developed in Unit II. A change made in a system triggers off other changes, which produce other changes, etc. Also emphasize the point that man is continually adapting to new circumstances and developments in ways that seem sensible to him.

The "Visual Summary" exercise, *The Human Adventure,* p. 48, could be used to reinforce time concepts and graph skills.

The pictures concerning Neolithic culture, *The Human Adventure,* pp. 48, 50, 51, 53, 54, 55, 56, can be used for individual, group, or class exercises. The questions in the captions should challenge the students to use their imaginations. The questions asked are the kinds of questions that scientists ask when they observe evidence. It could be pointed out that finding evidence such as art, artifacts, or bones is only part of the problem of unraveling the past. Asking questions and forming tentative answers is an important element in the search for the truth. The students should also be made aware of the tentativeness of what they read in textbooks as well as in other printed matter. Having them wrestle with the *how* and *why* questions in the captions may seem frustrating to them and you, but it emphasizes the tough intellectual work that is required to decipher the past.

The "Survey of Early Man," *The Human Adventure,* p. 57, is a short review of man's first million or so years.

Topic 2 – Sumer

LESSON 1

Content

Deciphering cuneiform writing–*The Emergence of Complex Societies,* p. 4.

Concepts and Generalizations

The following terms need to be understood: *cuneiform, law, justice, status,* and *role.*

Analysis of written texts left by early societies reveals much about their cultures and points to differences between hunter-gatherer and food-producing kinds of societies.

The analysis of written records left by early societies poses different kinds of interpretational problems compared with problems that arise in the analysis of fossil and artifact remains.

Objectives

Students should be able to suggest a modern equivalent for at least one of the texts.

Students should be able to offer at least one generalization about differences in the type of inferences that can be drawn from texts as opposed to those drawn from artifacts.

Students should be able to identify, on the basis of Texts A–E, several differences between the culture of Jarmo and the culture of the society that produced the texts.

Development

This lesson leads the students to consider the various functions of writing, the kinds of needs that gave rise to writing, and the type of society in which one can expect to find writing. In short, writing is viewed as a means of adaptation, a cultural artifact developed to satisfy needs and to secure life.

LESSON 2

Content

Cuneiform text translations–*The Emergence of Complex Societies*, p. 5.

Objectives

Students are able to identify status names in the texts.

Students are able to describe this society and compare it to simpler societies (hunter-gatherers and simple villages like Jarmo) in terms of the kinds of status relationships implied by the texts.

Development

In this lesson the students, using written texts taken from cuneiform tablets, identify the status positions in Sumer, and then compare this society to the earlier societies already studied.

Supplement

Lesson 1, Ch. 3, *Man and Change*, pp. 38-44, explores the idea of learning from artifacts. The particular example used is the invention of writing.

In the Teacher's Edition there are numerous suggestions for motivation and developmental activities, pp. 39, 43 and T-13. Many of the recommendations could be used for individual or group projects. "A Puzzle," p. 42, could be used to stimulate a class discussion on the question of change and resistance to change among people. Current examples of controversial issues could be mentioned as examples of change and resistance to change involving such topics as role and status of women, minority groups, and youth.

LESSON 3

Objectives

Students will be able to describe the differences between band-level and state-level handling of wrongs in terms of status/role. For example, there are specialized social positions of statuses in this society whose function is to settle disputes or wrongs. Such positions or "offices" are not apparent in the Mbuti society.

Not only are there formal positions related to the handling of wrongs but there are formal procedures in this society in marked contrast to the *ad hoc* procedures in the Cephu story.

Development

This lesson refers back to a lesson in a unit not a part of this course of study. It should not be difficult for the teacher or a student to read "The Crime of Cephu," Colin M. Turnbull, *The Forest People* (New York: Simon and Schuster, 1961) and report to the class. Then the students will have a basis for comparison.

LESSON 4

Content

Two Sumerian statues—*The Emergence of Complex Societies*, p. 13.

Concepts and Generalizations

The term *artifacts* needs to be understood.

Comparison of the artifacts left by a society over a period of time helps to reveal the kinds of changes that the society was undergoing.

Objectives

Students should be able to state what one can know about Sumerian society from the artifacts that one cannot know from texts and *vice versa.*

Students can propose at least one significant contrast between the Sumerian artifacts and the Jarmo artifacts.

Development

This lesson continues to develop the concept of culture and the process of adaptation by describing the possible functions of Sumerian artifacts and what these functions tell us about this society.

LESSON 5

Concepts and Generalizations

The following terms need to be understood: *archaeology, religion, site, architecture,* and *sculpture.*

There is a connection among a society's art, architecture, and religion. All reveal the beliefs and the value system held by the people in the society.

Objectives

Students should be able to indicate their understanding of the idea that architecture reflects not only the technological capacities and style of a society but also its fundamental concepts, values, and social organization by: (1) analyzing the functions of the largest architectural structures in our society versus the functions of the largest architectural structures in ancient societies; (2) determining the significance of who sits or stands where during a modern religious service; and (3) analyzing the multiple purposes of various rooms and spaces of a modern community church in terms of the social functions of the church in contemporary society.

Development

Analyzing artifacts from other aspects of Sumerian culture, the student continues to develop a view of the total culture of Sumer—and wholly by the process of induction. The student also notices that in the study of Sumerian artifacts frequent reference is made to their counterparts in contemporary society.

LESSON 6

Objectives

Students should be able to distinguish and describe Sumerian conceptions of the gods or supernatural forces at two points in their history—early and later.

Students should be able to recast the author's description of the activities centering around the temple god in terms of the master-servant relationship.

Development

This lesson deals with the function of art and religion, of how the Sumerians structured their lives by imparting to it order and meaning.

LESSON 7

Concepts and Generalizations

The term *chronology* needs to be understood.

An understanding of the sequence of a series of events is useful if the meaning of the events is to be understood.

Objectives

Students should be able to put the names of the protohistoric periods in a time order, but only for purposes of immediate utility in understanding the cultural sequence; long-term memorization of this information is definitely not important.

Students should be able to demonstrate understanding of the relationship between various "period" names, particular sites, and excavation levels.

Students should be able to describe several trends or developments during the protohistoric period; e.g., religious architecture, domesticated animals, irrigation agriculture, etc. They should also be able to characterize at least Ubaid and the Protoliterate period in those terms.

Development

This lesson develops two understandings: first, the sequence of developments which led from Jarmo to Sumer to Babylon—in other words, from the Neolithic revolution to the rise of civilization; and second, the reciprocity among the various aspects of culture during this development. The latter

LESSON 8

Concepts and Generalizations

The following terms need to be understood: *civilization, state,* and *complex society.*

The interaction of many factors produces a complex society (what is commonly called a civilization).

Objectives

Students should be able to say what a state is and what a civilization is.

Students should be able to identify points of interaction among factors in the emergence and maintenance of complex societies.

Development

This lesson leads the students to delineate the characteristics of a civilization, the traits that distinguish complex societies from the traditional societies. Again there is an attempt to get the students to see the reciprocity among these various aspects of cultural development. The cultural factor emphasized here is that of writing. What is its function? How does it relate to the other traits of civilization?

LESSON 9

Content

Jarmo to Sumer to Babylon—*The Emergence of Complex Societies,* p. 26.

Concepts and Generalizations

The term *differentiation* needs to be understood.

A characteristic of complex societies is differentiation of roles and statuses—that is, distinct functions and lines of authority are present.

Objectives

Students should be able to demonstrate an understanding of differentiation and to distinguish between Protoliterate rulers and Early Dynastic rulers in terms of differentiation (e.g., the appearance in Early Dynastic times of a kinglike figure with a role distinct from that of a temple high priest).

Development

This lesson develops the concept of differentiation and explains how this social trait is a distinctive feature of civilized societies.

LESSON 10

Content

Tribes

Concepts and Generalizations

The term *integrative forces* needs to be understood.

In a complex society integrative forces, such as religion, patriotism, and mass media, are necessary to hold the society together.

Objectives

Students should be able to discuss the characteristics of a state with regard to the following categories of information: scale, productivity, asymmetry, integration, and differentiation. That is, they should be able to demonstrate understanding of what the categories mean, to characterize the Sumerian data under these categories, and to relate the particular characteristics of Sumer to one another.

Development

Having seen how the process of differentiation resulted in a heterogeneous society, the students examine the many forces that hold a heterogeneous society together. Have them identify some of the integrative forces in our society.

LESSON 11

Concepts and Generalizations

The following terms need to be understood: *scale, productivity, asymmetry, integration,* and *differentiation.*

Certain categories, such as scale, productivity, and differentiation, are useful in distinguishing one kind of society from another.

Objectives

Students are able to demonstrate familiarity with evidence supporting the idea that a differentiated society must have integrative mechanisms.

Students are able to identify at least one mechanism that integrates our society (e.g., mass media) and compare it with the mechanisms that might have integrated Sumerian society.

Developments

The characteristics of a complex or civilized society are summarized and the significance of these characteristics is discussed. The five categories—scale, productivity, asymmetry, integration, and differentiation—by which complex and traditional societies are analyzed will be used throughout the rest of the course.

References for Teachers

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UNIT FOUR

The Rise and Transformation of Civilization As a Model of Cultural Change

Introduction

This unit develops further and explicitly by the concept-inquiry method the three basic interrelated concepts of *adaptation, culture*, and *human nature* developed inductively in the two previous units. Thus, this unit summarizes and puts into practice much that has been learned in the two anthropology units and at the same time develops new concepts, generalizations, and understandings. For a clear definition of the terms *concept, generalization*, and *understanding* as used in this course and by most social scientists, see Kenneth S. Cooper, *Man and Change*, Teacher's Ed. (Morristown, N.J.: Silver Burdett Co., 1972), pp. T5-T6. Of the new concepts to be developed, the most important are those of *cultural change, ideology* or *orientation*, and *style*.

The foremost objective of this unit is to develop a theoretical framework which may be used to analyze historical developments. To this end, the concept of culture is developed explicitly and used to analyze the transition from the traditional folk or tribal to the complex urban or civilized societies. Viewed in terms of the model of cultural change, the rise and decline of ancient civilizations will exemplify the forces of disintegration and reintegration which are present in a society in transition.

Change and transformation are processes inherent in human affairs, and thus must be considered when we study human culture. To understand political, social, economic, and ideological developments, either past or present, we must understand the nature of culture change, or in other words, the nature of the historical process.

Each human being is dominated by habit most of the time, and so is every human society. Humans are prone to habit, custom, and routine, which, once established by repetition, tend to attract powerful emotional attachment simply because it is familiar, safe, and dependable. On the other hand, humans have the imagination to dream of an easier, fuller, and safer life, of how things could be better with a few innovations. So their tendency to seek the security of old ways is countered by their tendency to seek out new ways, more effective and satisfying modes of adaptation. Yet isolated groups of humans left to their own inherent tendencies have for the most part remained enthralled by their extant culture.

Habit and custom, no doubt, usually reign when individuals and groups must make decisions, but there are times of crisis when these fail to provide adequate guidance, when traditional responses, which developed as adaptations to circumstances which have since ceased to exist, do not fit the demands of contemporary circumstances. In such moments of history, when most people become confused and grope for more adequate ways, ideas and programs of action, evolved by those very few who are more perceptive and reflective, have a chance to come into their own. During stable periods, however, people have a tendency to consolidate habits and beliefs after adapting them to a new pattern of social and technical relationships.

The first step, then, in analyzing cultural change or the historical process is to identify those basic variables that break up the routine of habit to which humans are inclined and initiate new patterns of thought and behavior that disrupt custom and perpetuate cultural change.

All human action, beliefs, and behavior are framed by four universal dimensions: (1) the biological equipment of *Homo sapiens*; (2) the habitat or natural environment; (3) the social environment, for example, the density of population; and (4) the culture, a precipitate from past events which has in part taken its character as a consequence of the first three variables as they existed at some point in the past and in part as a consequence of the selective force of an historical precipitate such as culture that already existed.

These four universal dimensions of human existence may be regarded as basic variables, the change of any one of which will alter the degree of adaptation provided by the culture, and thus will give rise to the need for new cultural developments.

When we take the long view of man's history, from its prehistoric origins (say, from about one million years ago until the advent of the first neolithic societies), it is necessary to consider carefully, as we did in Unit 2, "Origins of Humanness," the variable dealing with the biological equipment of man. But in dealing with a much shorter span of human history this is not necessary, not because man has stopped evolving biologically (although biological change in man has probably slowed down relative to a million years ago) but because it is not an important variable in explaining cultural developments over a relatively short period, such as that since the advent of neolithic societies.

In analyzing the dynamics of cultural change of any society of the last 5,000 years, it is necessary to take into consideration the following factors: (1) the natural environment or habitat—today, and perhaps in certain instances in the past, it is probably better to broaden this category to encompass not only the natural environment but also what man has, for better or worse, done with it (Sometimes it is called the ecosystem or simply the situation.); (2) the social environment—for example, the density of the population and the pressure of the population on limited resources; (3) the contact with alien cultures—which leads a group to have to cope with modes of thought and patterns of behavior not easily reconciled with their own traditions (This is seen by most historians as the mainspring for historical development through most of the recorded past, for without such contact men would not have been stimulated to change their ancestral patterns of life.); (4) the process of invention—in all areas of culture, for example, religious, esthetic, social, political, as well as technological and economic; (5) the existing culture—or precipitate of the past which acts as a kind of filter determining what is borrowed or rejected from alien cultures, how that which is borrowed shall be incorporated, and what happens to discoveries and inventions once they are made; and (6) the integrative character of culture—which causes developments in one aspect of culture, for example, the economic aspect which leads to changes in the social and political aspects of culture.

Thus, there are many variables determining the change of culture or the movement of the historical process, none of which is an independent variable. The historical process is engendered by a complex reciprocity not only among these variables but also among the various aspects of culture. The purpose in focusing on these factors contributing to the historical process is simply to lead the students to develop a sense of how things happen in human affairs or, better still, a sense of how things don't happen, to know what is wrong with popular simplistic explanations of historical and contemporary developments. It is frequently impossible to know exactly how something happened in the past; but it is possible, and perhaps more important, to set limits on what is plausible and to know how things didn't and don't happen.

Any substantial change of a culture will involve changes in its ideology. As we shall learn in this unit, the change from a traditional to a complex society, as well as any kind of further change within a civilization, is marked by social and psychological unrest. Increased social mobility, the mixture of social and ethnic strains, the decline of old beliefs and ways of conduct, and the rapid succession of new fads and fashions bring about a confusion of values, a sense of disorder, a loss of identity, and a desperate desire to reestablish a sense of orientation. When shared ideas and ideals are challenged and break down, conflicting ways of perceiving and believing emerge and compete for dominance. Gradually, from the welter of conflicting ideas and ways, a prevailing ideology arises to cope with the new situation; and a new scheme of orientation, a sense of identity, order, and value, is developed.

In a sense, ideology is the most distinctively human of the various aspects of culture. If culture issues from a mental ability peculiar to man among all animals, and since ideology is that aspect of culture most purely mental, then it is the most basic and direct indicator of our humanness. Since man does not live by bread alone and since he must satisfy not only his physical but also his psychic needs, both rational and emotional, by orienting himself, some of his most creative efforts have been to this end.

At the root of ideology is explanation. Ideologies explain to man why he is, his origin and destiny. Ideologies explain how the universe operates, how the environment may be dealt with, and the end to which culture struggles. An ideology may be defined as *that part of his image of the world a person defines as essential to his identity or his image of himself.* A person's ideology does not, then, encompass his total range of experience, or even its larger part. It does, however, embrace that part which is essential to his sense of being, that part which orients him by providing answers to the fundamental questions as to who he is, where he is, and why he is.

From the individual's perspective, the most important function of an ideology is that it provides him with a role: a feeling of significance, a clear sense of purpose, and a means of fulfilling himself. In providing an individual with a role, an ideology usually offers (1) an interpretation of history which involves a drama including a view of the past, a vision of the future, and a program for the present whereby one can best move from the past into the future; (2) a view of the universe and of the things therein; (3) a set of values or norms by which the correctness or significance of things can be judged; and (4) a view concerning the source of truth and goodness, together with the ways and means of achieving a knowledge of truth and goodness.

From the historian's perspective, an ideology functions not only to orient the individual, to give him a sense of identity, order, and value, but also (1) to structure the experiences of the individuals of a culture according to a common program so that they have shared experiences, and (2) to mobilize, concert, and focus the motives of individuals into a collective expression of power.

From a long range of evolutionary perspective, we see that important aspects of ideology are conditioned by characteristics of the technology, economy, social system, and even the habitat. An aspect of culture and ideology is influenced by and influences all other aspects. From the point of view of the anthropologist, an ideology can only be understood in its functional relationship with the total cultural complex. The rise and fall of civilizations in the long, broad course of history can be seen to have been largely a function of the integrity and cogency of their supporting principles of ideology. For aspiration, not authority, is the motivater, builder, and transformer of civilization. An ideological principle is an organization of symbols by which the energies of aspiration are worked and gathered toward a focus.

Clearly distinguishable from but not independent of the concept of ideology is the concept of style. Like ideology, style expresses a patterned way of perception and expression; but unlike ideology, it is not expressed directly. Style is a personal as well as a cultural phenomenon, but it is in its cultural aspect that we are most interested.

As we have seen in Unit 1, perception is never merely passive, a simple registering of the appearance of things as they confront us. The mind, always, brings with it and employs models of how things of various kinds are expected to look so that whatever is seen is seen as fitting into one of these schemata. For the artist, the schemata of perception are largely the stylistic conventions of his time. Style determines what the world looks like to the artist. Thus, the artist tends to see what he paints rather than to paint what he sees.

A style is a strand in a culture, a coherent, self-consistent way of expressing certain behavior or performing certain kinds of acts. Since culture is in large measure the result of adaptations to social relations and to reality, the totality of a culture can scarcely be considered simply as a sort of expanded style. But it contains styles; and since all parts of a culture tend to accommodate somewhat to one another, the whole may come to be pervaded with a common quality and to possess a fairly high degree of congruence.

In each culture, or each period of the development of a culture, there is a general form of the forms of thought and expression; and, like the air we breathe, such a form is so pervading and so seemingly necessary that its people are not conscious of it. Usually this form of the forms expresses a profound cosmological outlook and a strategy for living. The arts—painting, pottery, sculpture, architecture—tend to be the most sensitive indicators of the forms which express in part the general form or the basic style of a culture. This concept of "a general form of the forms" or of "a basic style" is far more applicable to societies which tend to be homogeneous or mono-cultured, as opposed to, for example, our multi-cultured society.

We can learn much about a people by analyzing their art, developing a view of their style, and understanding how that style relates to their social order.

Activities

Time

To help students understand time relationships in history, have them draw time lines spanning various numbers of years—for example, (1) from the Age of the Great Pyramids (2700 B.C.) to the present, (2) from the Battle of Marathon (490 B.C.) to the dropping of the first atomic bomb on Hiroshima (A.D. 1945), (3) from the death of Julius Caesar (43 B.C.) to the death of John F. Kennedy (A.D. 1963).

Be sure that each unit of time is represented equally along the entire time line so that the time perspective is accurate.

For a long-term class activity, have the students set up a time line which will extend along two sides of the room and which can be added to throughout the year. By using wrapping paper or large sheets of paper strung around the room over the chalkboard, a mural time line can be constructed. Be sure that the time line does not become too cluttered.

The important thing is to develop a sense of time perspective. John Piaget says that it is around eleven and twelve years of age that people first develop a sense of time.

In developing a sense of time, the teacher should set up and have the students set up anachronisms. For example, Julius Caesar taking a steamship to Egypt, Marco Polo being vaccinated for malaria, Christopher Columbus reporting to the Spanish king and queen that he has discovered America, and Plato dating the death of Socrates as 399 B.C.

Geography

Have the students set up table models of the river valleys of the Tigris-Euphrates and the Nile, using clay, sand, and dirt in large shallow pans. Land areas should be constructed so that the problems of irrigation can be illustrated. Rivers and canals can be lined with aluminum foil to prevent seepage.

Have the students imagine that they are Neolithic people living in southern Africa about 10,000 B.C. Ask them to describe their culture—the tools they work with, their social arrangements, their work arrangements, their attitudes and ideas, etc. Then have them imagine that they are people living in an early river valley civilization. Ask them to describe their culture.

Have the students set up a tabletop relief map (made of papier mache) of the Mediterranean world at the time of the Roman Empire.

Levels of Technology

Have the students pretend that they are preparing a time capsule for various periods of history. They can place only ten or twelve items in each capsule. The object is to decide which ten or twelve items are most characteristic of a particular culture. If they forget to represent how a people orient themselves, their views and values, call this to their attention. Always have the students characterize their culture as well as those of the past.

Have the students develop a bulletin board display tracing the major developments in man's modes of transportation throughout history. The teacher, for background, might read William H. McNeill, *Past and Future* (Chicago: University of Chicago Press, 1954), pp. 5-66. Along with this display of modes of transportation, have a complementary display set up describing the development of new sources of energy.

Have the students develop a chart, mural, or bulletin board display showing major types of changes that affect civilized societies.

Philosophy

Have students set up a mock trial of Socrates. Have the case presented against Socrates as well as his defense, and have jurors state their positions. Ask the students to think of some modern critics of society and to reflect on the charges brought against them and the verdicts rendered.

Have a student read Mark Antony's speech in Shakespeare's *Julius Caesar* to the class. After developing with the students the idea of demagoguery, ask them to comment on Antony's speech. Ask what social conditions give rise to the psychological conditions which make people susceptible to demagogic appeal. Have a student play the role of a demagogue at a pep rally for a basketball game or after a game lost by one point. Have a student play the role of a political demagogue catering to the fears and hatreds of his constituents.

Is it fair to say that most politicians in the U.S. indulge in varying degrees of demagoguery? Have students look and listen for current examples of demagoguery.

Have the students debate the virtues of old and new Rome. How was life better in the early days of Rome? The days of the Empire?

Have the students assume certain schemes of orientation or certain philosophies of life, such as pessimistic Sumerian, optimistic Egyptian, early Roman, Hellenic Athenian, Stoic, Epicurean, humanistic Roman, and Christian. Then ask them how they would respond to a flood or earthquake, a decline of social order and a rise of lawlessness, a great plague, a persistent injustice, and their impending death.

Major Concepts

Listed below in brief are the major concepts by which this course in history is given systematic and unified order. There is a logic to the sequence in which they are ordered—especially for the first six. The concept of culture is the overarching or all-embracing concept, the central concept to which all others are overlapping, which is inevitable and even useful. Also many can be further broken down into more basic or simpler concepts. There is, of course, nothing definitive or exhaustive about these concepts.

1. Culture

Culture represents man's response to his basic needs. It is his way of making himself more comfortable in the world. We may define culture as the way of life of a people, the environment which a group of human beings occupying a common territory have created in the form of ideas and institutions, language and tools, services and sentiments. Culture is everything man has invented in an attempt to make himself more at home in the world.

2. Inventions (Concept of Tool)

Necessity is the mother of invention; invention is the mother of necessity. Inventions arise and are utilized in response to problems or needs, problems which when solved give rise to new problems and, perhaps, the means by which these new problems can be solved. Progress in one field is at once dependent on and prerequisite to progress in other fields.

3. Orientation

One of the essential drives of man is that of orientation. To be psychically oriented is to experience (1) identity, (2) order, and (3) value. The basic sense of feeling oriented is a mechanism developed by a self-conscious animal as a means of adjusting himself psychically to his environment. To function effectively and to feel at home in the world, a person must have a sure sense of his identity, a coherent and intelligible view of the world, of the order of things, and an inner sense of purpose and direction along with a sense of the value of life.

4. Role of Ideas

Ideas arise from and are stimulated by tension. They are developed in response to needs, in an effort to solve problems, and as a means of making life more meaningful and worthwhile. Man faces a problem with certain ideas and attitudes or certain views and values. He desires to solve it, but the established modes of thought and old ways of action are not suitable to make the desired change. So he is puzzled and provoked to make the desired change. So he is puzzled and provoked to thought, and thus something new is invented. New attitudes and ideas and ways of doing things arise and become a habit. In other words, ideas become institutionalized.

5. Institutions

If new ideas and reactions are suited to the problems, they will be successful. If they are successful, they will be repeated and eventually habituated to the extent that they become institutionalized and made an integral part of tradition. Then the people become aware of their traditions, rationalize and venerate them. Eventually, a formal institution becomes a vested interest, the first concern being its own self-preservation and aggrandizement.

6. Role of Individual

To really understand a person, we must pick him up in his development as early as possible. Then, we must follow him through life, see the world through his eyes, set ourselves towards his vision of what ought to be, judge things in the light of his values, and feel with him the frustration of failures and the exhilaration of successes. We must examine: (1) his early childhood experiences; (2) the situation in which he lived; (3) how he viewed this situation; (4) his hopes and dreams; (5) his frustrations and failures; (6) his intellectual milieu; and (7) his fundamental, usually unarticulated, ideas and attitudes. The "eventful" man is one who happens to be at the right place at the right time and, due to his position, makes important decisions or appears to make them. The event-making man is actually able to control the events to a degree and drives society in the direction he wishes it to go.

7. Social Forces

Social forces are human energies which, originating in individual motivations, coalesce into a collective manifestation of power. The initial personal motivation may be economic, religious, lust for power, intellectual curiosity, or any other impulses which drive men to action. Under certain circumstances, these energies will be combined in order to achieve purposes desired by a whole group of people. We may list six general types of social forces: economic, religious, institutional, technological, ideological, and military.

8. Ideology

An ideology may be defined as that part of his image of the world which a person defines as essential to his identity or his image of himself which he values highly. In other words, an ideology gives one orientation, a sense of identity, order, and purpose. An ideology generates, mobilizes, and coalesces individual human energies into a collective manifestation of social power. Few factors generate and mobilize social forces as do ideologies.

9. Multiple Causation

Developments in one field, for example, economics, are at once prerequisite to and dependent on developments in other fields. Religion is one such field. The interaction among the various aspects of history including religious, intellectual, social, political, economic, and military is continual and unbroken. Thus in explaining the coming of the French Revolution, one must take into consideration the influence of each of these fields. For this reason, the great effort required in a meaningful study of history is not so much the memorizing of a large number of facts as *the focusing of the simultaneous aspects of a particular historical development into a single comprehensive view* simple enough to be remembered.

The Concept of Culture

The following schematic definition of culture is designed to aid in developing a clear and comprehensive understanding of the concept of culture.

Culture is developed in response to human needs and interests.

Every human being is born with certain basic, inborn needs which must be satisfied if he is to survive. Nonhuman animals are endowed with instincts, or inborn patterns of behavior, by which their needs are satisfied. Man, however, is not regimented by the kinds of instincts evident in lower animals. Man has a great capacity for adaptability and is very ingenious; but, if he is to survive and experience some measure of gratification, he must either learn or create satisfactory responses to his needs. Culture, therefore, represents man's response to his needs and interests. It is man's way of making himself comfortable and at home in the world. Culture is the ways and means which a group of human beings occupying a common territory have created in response to their needs and interests.

Culture includes modes of behavior, thinking, and feeling.

Culture includes the modes of behavior of a people expressed, for example, through such major categories of human activity as religion, politics, economics, art, science, technology, education, language, warfare, and social etiquette. However, ways of behavior are not all that culture includes. Ways of thinking and feeling are also important aspects of culture. Ideas, knowledge, beliefs, norms, values and the like, which are not usually categorized as behavior, are integral parts of culture and may also be considered as aspects of behavior, features of an inner mental activity and an inner behavior. Modes of thinking and feeling, as well as modes of behavior in the narrow sense, are among the objects included in the class of objects we call culture. Configurations of expression, patterns of perception, styles of thinking, modes of feeling, complexes of values, and ways of doing things are all regularities in modes of behavior.

Culture is man-made environment.

Culture includes not only man's nonmaterial creations such as language, literature, art, religion, ritual, morality, law, and government but also the whole of his material creations such as his tools, weapons, clothing, shelter, machines, and even systems of industry. Culture is indeed everything man has created in the form of ideas, institutions, pots and pans, language, tools, services and sentiments. Every society is characterized by distinctive ways of making a living, of governing and protecting itself, distinctive types of buildings and tools, modes of transportation and kinds of weapons, distinctive forms of love and hate, hope and fear, and resignation. All this includes the basic components of culture.

Culture is learned and inculcated.

Culture is not inborn or transmitted biologically but is composed of habits acquired by each individual through his own life experience after birth. All animals are capable of learning, but man alone seems able, in considerable measure, to pass on his acquired habits to his offspring. The factor of language accounts for man's pre-eminence in this respect. Every society ensures the perpetuation of certain customs by the process of inculcation, a process which involves not only the imparting of techniques and knowledge but also the disciplining of the child's animal impulses to adjust him to the existing social order. By the process of inculcation every society attempts to regulate and channel the energies of the young, thus fostering adherence to certain cultural norms and perpetuating certain established patterns of conduct.

Culture is social.

Habits of the cultural order are group habits, the habits which the members of a social group share with one another. The collective or shared habits of a social group, no matter whether it be a family, a village, a class, or a tribe, constitute a culture or a subculture. Since culture is social, the fate of a culture depends on the fate of the society which bears it. Also, since all cultures which have survived to be studied have had to achieve certain standards of survival, a study of them should reveal certain similarities, including similar patterns of behavior conducive to societal survival. Among these cultural similarities should be such things as sentiments of group cohesion, mechanisms of social control, organization for defense, and the perpetuation of the population.

Culture is carried by individuals.

The so-called culture of a group of human beings is essentially a systematic list of all the socially inherited patterns of behavior which may be illustrated in the actual behavior of all or most of the individuals of the group. The true locus of these patterns of behavior is not in a theoretical community of human beings known as society but in the interactions of specific individuals and, on the subjective side, in the world of meanings which each one of these individuals may unconsciously abstract for himself from his participation in these interactions. Although, for purposes of analysis, it is convenient to do so, it is impossible to think of any cultural pattern which can, literally, be referred to society as such. There are no facts of political organization or family life or religious belief which are coterminous with society. For society is made up of individual reactions to and variations from a traditionally standardized pattern. Thus, no culture can ever be understood unless special attention is paid to this range of individual manifestations.

Culture is adaptive.

Culture changes and the process of change appear to be adaptive, comparable to evolution in the organic realm, but of a different order. As life conditions change, traditional forms cease to provide a margin of satisfaction and are eliminated; new needs arise or are perceived, and new cultural adjustments are made to them.

Culture is integrative.

There are three distinct types of cultural integration, each of which must be clearly distinguished, one from the other. First, social integration refers to the fact that there are a certain frequency and density of interaction among the members of a certain society. For example, there is more social integration in a small communal society than in a large, far-flung society. Second, functional integration is one product of the adaptive process, self-adaptation. The elements of a given culture tend to form a consistent and integrated whole by a process of mutual adaptation. The word *tend* is used advisedly, for no culture is actually integrated, with its several parts in perfect equilibrium. Historical events are constantly exerting a disturbing influence, and since integration takes time, there is always what has been called a "cultural lag." For example, when advances in science and technology give rise to tremendous powers of destruction without eliciting a change in man's earlier attitudes towards war, a cultural lag has developed. Third, there is style integration—so important that it will be dealt with in a separate paragraph.

Every culture has a distinctive style.

Style is characteristic; it is distinctive; it refers to manner or mode. Style refers to the whole configuration of the basic ideas and values of a culture which are manifest in varying degrees in every aspect of the culture. The total configuration of a culture's basic ideas and fundamental values, or a culture's basic orientation, constitutes its style. A cultural style is a structured, coherent, self-consistent mode of feeling, thinking, and acting. Every culture is structured and oriented by a distinctive style which gives it its unity, character, and distinction.

Culture is ideational.

To a considerable extent, the group habits of which a culture consists are conceptualized or verbalized as ideal norms or patterns of behavior. Within limits, it is useful to conceive of culture as ideational, and of an element of culture as a traditionally accepted idea, held by the members of a group or subgroup, that a particular kind of behavior, overt, verbal, or implicit, should conform to an established precedent. These ideal norms, however, should not be confused with actual behavior. Behavior does not automatically follow culture which is only one of its determinants.

Culture is symbolic.

No longer living in a merely physical universe, man now also lives in a symbolic universe. Language, myth, art, and religion are parts of this universe. They are the varied threads which weave the symbolic net which is the tangled web of human experience. All human progress in thought and experience refines upon and strengthens this net. No longer can man confront reality immediately; he cannot see it, as it were, face to face. Physical reality seems to recede in proportion as man's symbolic activity advances. Instead of dealing with the things themselves, man is in a sense constantly conversing with himself. He has so enveloped himself in linguistic forms, in artistic images, in mythical symbols or religious rites that he cannot see or know anything except by the interposition of this artificial medium. His situation is the same in the theoretical as in the pratical sphere. Even here, man does not live in a world of hard facts, or according to his immediate needs and desires. He lives rather in the midst of imaginary emotions, in hopes and fears, in illusions and disillusions, in his fantasies and dreams. Man is an animal *symbolicum.* And in a very profound sense, everything man creates is a symbol.

The relationship between culture and the individual is, and always has been, strangely ambivalent.

We are at once the beneficiaries of our culture and its victims. Without culture and without that precondition of a culture—language—man would be no more than another species of baboon. It is to language and culture that we owe our humanity. But language and culture, by giving shape and expression to our experiences, can also be the principal instruments for setting limits on the enterprise of mind. Furthermore, thanks to the pernicious nonsense drummed into every individual in the course of his acculturation, mankind, though surviving and progressing, has always been in trouble. History is the record, among other things, of the fantastic and generally fiendish tricks played upon itself by culture-maddened humanity. Although it is too much to say with Ortega y Gasset that "man has no nature, he has history," it is not too much to say that our profoundest views and most inward values—indeed, not only our consciousness but also our sense of self—are culturally determined. This, of course, does not say that they are identical to the style of our culture. Man cannot escape from the achievements of his culture. Between every human consciousness and the rest of the world stands an invisible fence, a network of traditional thinking and feeling patterns. What we see through the meshes of this net is never, of course, the unknowable thing in itself. It is not even, in most cases, the thing as it impinges upon our senses and as our organism spontaneously reacts to it. What we ordinarily take in and respond to is a curious mixture of immediate experience with culturally conditioned symbol, of sense impressions with preconceived ideas about the nature of things. The problem for the individual is how he can continue to enjoy the benefits of culture without, at the same time, being stupefied or frenziedly intoxicated by its poisons. His problem is how to become discriminatingly acculturated, rejecting what is silly or downright evil in his conditioning, while holding fast to that which makes for humane and intelligent behavior.

A culture contains subcultures.

A culture refers to a distinctive assemblage of cultural traits found in a particular society. A society may vary enormously in size from groups of nations down to families, and there must be a culture for each society. Thus, we may speak of a culture not only of a particular nation, city, village, or tribe, but also of a church, factory, political party, class, profession, or age-group. Today, we frequently speak of "middle-class culture" and "adolescent culture." Obviously these types of cultures are subcultures, parts of a larger culture such as that of the U.S. However, the culture of the U.S. may be considered as a subculture within the culture of Western Civilization or the Atlantic Community, the latter being a "super-culture" or a "comprehensive culture." Every individual lives not only within a comprehensive culture, but also within numerous subcultures. Yet no individual is the master of a whole culture, of a comprehensive culture, or of a subculture. Each man lives only a fragment of it. To be whole and to become a real person, each individual must create his own version of the world, using that part of his cultural heritage he has made his own through education.

Culture is one of the determinants of cultural change.

All human action is framed by four universal dimensions: (1) physical heredity as manifested in the human organism; (2) the external nonhuman environment; (3) the social environment; (4) the existing culture, a precipitate from past events, which has partially taken its character at any given moment as a consequence of the first three dimensions as they existed when those events occurred. Thus, all cultural change takes place within the limits set by the biological nature of man, his physical environment, his social environment, and his antecedent culture. (1) *Biology*, (2) *geography*, (3) *society* (human environment which does not go beyond the inevitables of interaction because of number, sex, age, location, etc.), and (4) *culture* are the determinants of all cultural change. The processes within societies by which all cultural changes take place may be conveniently grouped under the terms: (1) innovation, (2) social acceptance, (3) selective elimination, and (4) integration. Cultural change begins with the process of innovation, the formation of a new habit by a single individual which is subsequently accepted or learned by other members of his society. To become an element of culture, the innovation by the individual must be accepted by others. Every innovation that has been socially accepted enters, as it were, into a competition for survival. So long as it proves more rewarding than its alternatives, a cultural habit will endure; but when it ceases to bring comparable satisfactions, it dwindles and eventually disappears. The process of selective elimination superficially resembles that of natural selection in organic evolution. The shared habitats that constitute a culture not only fluctuate in their degree of social acceptance and compete for survival, but they also become progressively adapted to one another so that they tend to form an integrated whole. Every innovation alters in some respect the situation under which certain other forms of habitual behavior occur and leads to adaptive changes in the latter. Similarly it must, in its turn, be adjusted to modifications elsewhere in the culture. While each such change is in itself, of course, an innovation, their reciprocal interaction and cumulative effect deserve special recognition as an integrative process. The net effect of the various processes of cultural change is to adapt the collective habits of human societies to the changing conditions of existence.

Orientation and Culture

Culture represents man's response to his needs. It is his way of making himself more at home in the world. Since man does not live by bread alone, that is, since man must satisfy his basic psychic needs (both rational and emotional) by orienting himself, some of his most creative efforts have been to this end.

One of the best explanations of the concept of orientation, which, of course, is a subsidiary concept of the all-embracing concept of culture, is found in Morse Peckham, *Beyond the Tragic Vision: The Quest for Identity in the Nineteenth Century* (New York: George Braziller, n.d.).

One of the essential drives of man is that of orientation. To be psychically oriented is to experience (1) identity, (2) order, and (3) value. These three aspects of orientation should not be regarded as really separable or distinct one from another. Only for purposes of analysis are they delineated as such. Also it should be kept in mind that man's psychic orientation, how he makes himself at home in the world rationally and emotionally, is not independent of how he makes himself at home in the world physically.

Man is forever forced in opposing psychological directions by opposing drives: (1) Since he cannot deal with his environment unless he experiences sufficient internal equilibrium to observe what goes on around him, one drive is toward perfect equilibrium. (2) But if he devotes himself too whole-heartedly to orientative activity, he will neglect the genuinely threatening aspects of the external world; so, there is the equally essential drive towards perception. The drive towards perception is the foundation of science; the drive towards orientation–towards peace of mind–is the foundation of religion.

In a sane person the forces of perception and orientation are in a state of perpetual tension, yet at the same time they complement one another. Orientation makes perception possible–facilitates perception, while perception to varying degrees controls and modifies our orientation–at least as long as we are sane. The usual condition is one in which the individual experiences, clearly or vaguely, tensions between his orientative set and the data of the public world. Thus, perfect orientation is never attained and disorientation is always a threat. The degree depends upon the disparity. Orientation controls our perception, but the perception, if we can manage to observe a disparity between the two, changes our orientation. We must, therefore, try to separate the inseparable, and thus enable ourselves to correct our orientation or modes of perception.

Examples

(1)New ideas and ways of thinking arise out of and are stimulated by tension or a felt difficulty. They are developed in response to needs and in an attempt to make life meaningful and worthwhile. Thus, Plato's *Republic,* Augustine's *City of God,* Adam Smith's *Wealth of Nations,* and Karl Marx's *Das Capital* can be fully understood and appreciated only if each is examined in the particular historical context from which it arose.

The thought of each of these men is addressed to specific problems of his time and place and, therefore, must be viewed as a response to particular historical developments. The political turbulence of early third-century B.C. Athens, which resulted from the internecine Peloponnesian Wars, spurred Plato to develop a new scheme of political order. Rapid, thorough, and disruptive changes which coursed through every part of Roman culture, leaving the individual alone and helpless, demoralized and hopeless, without meaning or purpose or consolation, set Augustine searching for a new principle of spiritual orientation which would give all men some sense of place and purpose, strength, significance, and individual worth, and the hope, peace, and joy that seem to elude most people except through certainty. New and accelerating developments in industry, business and trade, and the restraining effect of the established mercantile system provoked Adam Smith to develop a new concept of the nature of wealth and a new theory of how wealth is best created. Of course, the technological and industrial revolutions, together with all of the accompanying social, political and ideological developments, galvanized Marx into developing a comprehensive philosophy which provided men with a view of the present, a vision of the future, specific policies of action by which the vision could be realized, and the absolute certainty that it would be realized.

Clearly, what men think about their social order is always the outcome of the experience in which they are immersed. But the experience of a person, his particular understanding of and feeling about the scene in which he is set, is, of course, not identical to his situation. Each person represents a unique life experience, and complex perceptions are conditioned by the totality of his past as well as by the special character of the present. The process of experience is an interaction: "... the water drop is shaped, so to speak, as it strikes the surface of the pool, and the surface of the pool is in some measure shaped as the water drop touches it."

(2) Man in the course of day-to-day living seeks to control or to cooperate with the phenomena of nature in order to better satisfy his hopes and desires and achieve practical ends. However, lacking knowledge and often confused by the ambiguity of past experience, he realizes his importance. Still he needs and desires many things which lie beyond his power to obtain, and the resulting frustrations, anxieties, and fears drive him to some sort of activity even though irrational and futile. So he resorts to magical practices in an effort to compel wind and weather, animals and crops to obey his will. Magic, an irrational attempt to control natural phenomena, is a specific art for specific purposes.

Later, man becomes aware to some degree of the limitations of his magical might. Gradually, he abandons his attempt at direct control and, in hope and fear, appeals to higher beings by expressing acquiescence. Attempts to control and manipulate having failed, man resigns himself to the powers on which he so utterly depends and hopes that he may win their support by prayers (pleading), sacrifices (gifts), and worship (flattery). Here, according to Frazer, is the difference between magic and religion. See James G. Frazer, *The Golden Bough*, abr. ed. (New York: Macmillan Co., n.d.).

Magic is based on man's confidence that he can dominate nature directly if only he knows the laws which govern it magically. In this respect, it is akin to science. Religion is based on a confession of human impotence in certain matters. Religion is expressed through a body of self-contained acts, being themselves the fulfillment of their purpose.

A Scheme for Analyzing Religious and Philosophical Thought

Man, unlike lower animals, needs to orient himself intellectually and spiritually. He needs some sort of image of (1) mankind, himself and others; (2) the proper relationship among men, political, economic and social; (3) the cosmos or universe; (4) man's relationship to the universe; (5) frequently, the gods or God; (6) the relationship of the gods or God to the cosmos; (7) man's relationship to the gods or God; (8) the good life. Or, as we say simply and succinctly, "Man does not live by bread alone."

LESSON 1

Content

Traits of traditional and complex societies compared

Concepts and Generalizations

Concepts: We perceive and think in terms of concepts (models or categories). Our perceptions do not come to us directly and neatly but through the programmed readiness of our senses. The program is constructed with our expectations, and these are derived from concepts of what exists and what follows what.

Traditional or tribal society: Understanding of society in general and of our own modern urbanized society in particular can be gained through consideration of the societies least similar to our own.

Complex or civilized society: The following terms need to be understood: *division of labor, animism,* and *anthropomorphic.*

Martin Buber's concepts: These include concepts of the *I and thou* and *I and it* relationships.

Objectives

Given the study of Units 2 and 3, students should be able by the process of synthesis to set up models of traditional and complex cultures.

Students should be able to explain in terms of the nature of human perception and by referring to examples used in Unit 1 how they developed their models of society and the uses of such models.

Given Redfield's article "The Folk Society,"* students should be able to revise and develop more completely their models of traditional and complex societies.

Development

As a means of both reviewing the last unit and introducing this one, have the students list in random fashion as they come into their minds the various characteristics of both the traditional and complex societies. After they have set up an initial list of traits for each society, have the student juxtapose the traits of a complex culture with the corresponding traits of a traditional culture. For example, the trait of writing, characteristic of a civilized society, corresponds to the trait of reliance on oral communication, characteristic of a folk society.

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* Logan Wilson and William L. Kolb, *Sociological Analysis* (New York: Harcourt, Brace, Jovanovich, 1949), p. 349.

Lead the students to realize that, consciously or unconsciously, when they define one culture they do so in terms of the other. In other words, each concept is something of a mirror reflection of the other.

Have the students read or read to them Robert Redfield's "The Folk Society." Redfield's article should be used not only to further delineate the concepts of the folk society and thus, by implication, also that of urban society; but also to further demonstrate how we think in terms of concepts or models, and how much our thinking is in terms of comparison and contrast.

Ask the students to give specific examples of the various traits of the folk and urban societies. In particular, focus on the following traits of urban culture: division of labor; impersonal social relations; doing things in terms of utilitarian concerns as a means to an end; thinking of society and nature in rational and objective terms.

In contrasting the relationship among people in a traditional society with that in a complex society, it is useful to develop Martin Buber's understanding of the *I and thou* as opposed to the *I and it* relationship. In the *I and thou* relationship two people relate to one another as subjects, never as objects, which is the case in the *I and it* relationship. In the *I and thou* relationship, people encounter one another as unique human beings, whereas in the *I and it* relationship people respond solely to the specialized roles each is playing at the time.

LESSON 2

Content

Humans + habitat = culture

Concepts and Generalizations

Culture: A concept developed from the middle of Unit 2 through Unit 3; it will be continually developed throughout the entire course.

Needs and *inventions:* Necessity is the mother of invention; invention is the mother of necessity. Developments in one field are at once prerequisite to and create needs for developments in other fields.

The following terms need to be understood: *feedback, science* and *magic, civilization* or Childe's *urban society, specialization of labor, instinct,* and *adaptation.*

All human beings have certain basic needs.

Humans, unlike lower animals, do not meet their needs by instincts (inborn patterns of behavior), but by learned or creative responses.

In response to felt needs and in an attempt to make themselves more comfortable and at home in the world, humans create new inventions which will give rise to new conditions from which will develop new felt needs which, in turn, will stimulate the creation of new inventions.

Developments in one field are at once prerequisite to and dependent on developments in others.

Objectives

Having set up a skeletal model of a complex society, students are to illustrate by examples and explanations how one aspect of a culture articulates with other aspects. In other words, by examples, students are to demonstrate an understanding of the principle of feedback, or the reciprocity between the various aspects of culture.

Given the statement "Humans + habitat = culture," students should be able to compare humans with lower animals, to explain why only humans have a significant culture, and how human adaptation differs from that of the lower animals.

Given the lessons on feedback in Unit 2, students should be able to explain why the diagram of three concentric circles delineating humans, culture, and habitat is too simplistic.

Development

This lesson is concerned with seeing a culture in holistic terms, which include seeing each trait in its functional relationship to the others and understanding the interaction among these traits in terms of a functioning whole. In short, it is about seeing systems. See Anthropology Curriculum Study Project, *Origins of Humanness* (New York: Macmillan Co., 1971), "Summation," Lessons 1 and 2. Also see Problem 2, Lesson 4, Unit 2 in this Guide. Utilize the concept of feedback developed in these lessons so as to understand the reciprocity between the various aspects of culture.

Have the students review the list of characteristics of a civilized culture which they drew up during the last lesson. Check to see that the following traits are listed: large, dense settlement, diversified people, ruling class, taxes, division and specialization of labor, writing, foreign trade, science or rational and objective thought, monumental public buildings, and naturalistic art.

Then ask the students the following questions: Why, in general, do cultures develop? Why did these traits of civilized culture develop? Where did the first complex culture arise? Why did they develop at these places and not others? What environmental changes were challenging men on the eve of the rise of the first civilizations? What are some of the relationships among the various aspects or traits of a complex culture which you have listed?

Suggest that they outline some of the interactions among these aspects of civilization by listing their terms over a page of paper (or on the chalkboard), then draw lines from one to another to indicate the interaction and the process of feedback. Also ask the students to illustrate and subdivide their general categories by giving concrete illustrations.

While the students are discussing their initial insights into the reciprocity among the various aspects of a complex culture, develop the following ideas by asking leading questions and expanding on the statements made by the students.

(1) Culture represents man's response to his needs. It is his means of adapting himself to his environmental niche, his way of making himself more comfortable and at home in the world.

(2) The recession of the last Ice Age, the movement of the rain belt northward into Central Europe, led to the desiccation of the environmental niche for those people living in the areas of Northern Africa and the southern part of the Middle East.

(3) The current modes of adaptation and the existing cultures in these areas, thus, became inadequate to meet the needs of the people. Changes in their habitat challenged them to make changes in their modes of cultural adaptation.

(4) In response to this challenge, the people turned to developing the resources of the river valleys. But to develop these resources, large-scale cooperation was necessary. From this need for large-scale cooperation to exploit the potential of the river valleys, a complex culture arose.

(5) Cooperation necessitated a large, dense settlement of diversified peoples who were not joined by kinship. All of this necessitated a specialized ruling class or government. Government officials and workers had to have the means of livelihood and of carrying out their responsibilities; hence, taxes. Varying work needs and the desire for efficiency led to the division and specialization of labor; thus, people were no longer economically independent but interdependent. Trade, therefore, was necessary and this in turn necessitated the development of written records; hence, writing. The increased tempo of trade and commerce increased the need for new and more raw material; hence, foreign trade. Many things–for example, sailing and irrigation control–give rise to science. People began to see the world in a non-religious manner; thus, naturalistic art. Monumental architecture was developed to engender and express a sense of oneness and a common purpose by the diversified peoples.

Present to the students the diagram of circles either on a ditto sheet or on the chalkboard illustrating the relationships between humans, culture, and the habitat.

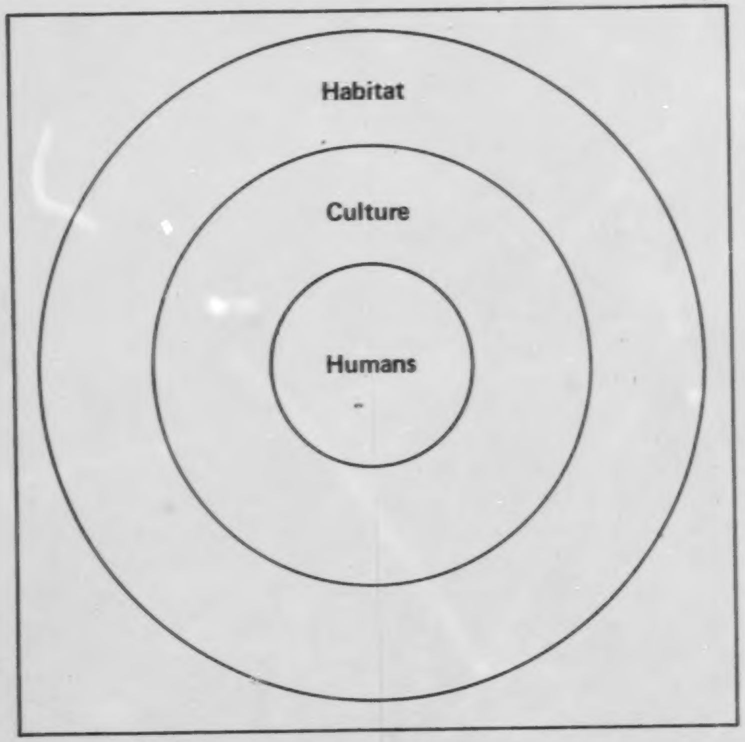
Ask them to explain the diagram. After they have explained the needs of humans, the demands of the habitat, and the adaptive function of culture, ask the students the following questions: What is wrong with or too simplistic about this diagram? Why is it misleading to draw a clear line *between* humans and culture? Culture encompasses not only tools and institutions, but also attitudes and feelings. So culture is not only something *outside* man which insulates him from raw nature but also something inside him.

Why is it perhaps also misleading to draw a clear demarcation between the habitat and culture? Man has so intruded his culture into the things and processes of nature that it is difficult to separate the two.

Humans + Habitat = Culture

All living things have certain basic needs, and these needs must be met if they are to survive and reproduce. For example, if a species of bird is to survive, its members must be successful in (1) finding food and water, (2) keeping out of danger and protecting themselves, (3) migrating to suitable habitats as the weather changes, and (4) mating and providing for the incubation of the eggs and the care of the young.

Humans have similar needs. We must meet our needs for food, clothing, and shelter. We must keep ourselves safe and secure. And we, too, must arrange for mating and the raising of our young. But, of course, how we satisfy these needs—in particular, *how we acquire the skills and knowledge used in satisfying these needs*—is very different from that of birds and other lower creatures.



The behavior and know-how used by the bird to build a nest or migrate south in the late fall are not taught and learned. The behavior of a bird which satisfies its needs is inborn. It is built into the biological nature of the bird. It is imprinted in its genes and transmitted from one generation to the next at conception. When each and every bird is hatched, it has built into its physical system certain patterns of response to certain stimuli and certain sets of behavior which satisfy its needs. These inborn patterns of behavior are called instincts.

Although humans have needs not unlike those of the lower animals, they have no instincts, certainly none as complex and as distinct as that which directs a bird in the building of a nest. Thus, humans must create patterns of behavior which will satisfy their needs. Everything that humans create in response to their needs is called culture. Culture is the human's way of making himself more at home and secure in the world. It is everything that humans have created in attempts to satisfy their needs. So culture is to man what instincts are to the lower animals. The study of history is the study of the ways particular groups of humans meet their needs, the study of how they have adapted to their habitat or the natural environment.

From one point of view, culture is the cushion between man's purely animal nature and the habitat. From another point of view, it is the social heritage passed down from generation to generation. From still another point of view, it is a complex medley of personalities, material objects, patterns of behavior, subtle emotional relationships, accepted ideas and assumptions, and customary individual action. From any point of view, it is constantly changing and is the subject of the historian.

Culture is man's way of adapting himself to his habitat and of adapting to his needs. Every culture is a special case of the adaptive process, of the complex ways in which a people make effective use for productive ends of the energy potential of their habitat. Every culture can be seen as a strategy of adaptation, as a unique social design for getting energy from its habitat. Every energy system requires appropriate organizations of social relations since no energy system can be effective without groups that are designed for using it. For example, the social organization appropriate for people living in the Stone Age is certainly not appropriate for people living in the steam (or fossil fuel) age. Thus, a culture can be defined in terms of specific sources of energy and their appropriate social organizations.

A culture includes both the technology and the institutions appropriate to that technology. It can be defined as the artifacts, institutions, ideologies, and the total range of customary behavior with which a society is equipped for the use of the energy potentials of its particular habitat.

The record of human development suggests that man's cultural adaptations have increasingly freed him from the limitations of his habitats. He has accomplished this by harnessing increasingly effective sources of energy and by shaping his institutions to meet the demands of each energy system so that he can make maximum use of them.

LESSON 3

Content

Historical analysis: needs and culture

Concepts and Generalizations

Conceptual nature of thought

Analysis

Synthesis

Habitat and culture

The natural environment in which a people strive to meet its needs and realize its potentialities sets the possibilities for its cultural development.

Geographical and ecological changes, both natural and man-made, require cultural changes.

A people's use of the earth's natural resources is conditioned by its technological development.

The size of groups increases and the relationships between groups expand with technological development.

Historical analysis: concepts of *needs* and *culture* applied to Sumer and Egypt.

Objectives

Given the analytical scheme "Needs and Culture" (See p. 64.) and the readings on Sumer and Egypt in the textbook, students should be able to develop hypotheses explaining (1) why the river valley civilizations arose when they did and not, say, 12,000 B.C. or 200 B.C.; (2) why these new cultural adaptations were complex and not traditional; (3) why Sumer's culture was different from Egypt's; and (4) how the habitat of each influenced its development.

Students should be able to give examples of the processes of analysis and synthesis.

Students should be able to categorize the cultural developments of Sumer and Egypt, and to compare the two.

Development

To introduce the students to an analytical scheme which they will use during the rest of the course is the primary purpose of this lesson.

Present to the students the chart "Needs and Culture." Have the students categorize the traits of a civilized society in terms of the analytical scheme. Then ask them if they now realize that they overlooked some traits of a complex culture in the two previous lessons. Again have them focus briefly on the interaction among the various aspects of culture. Ask the following questions: How can this scheme be an aid to understanding human affairs? What is analysis? How is the process of analysis an aid to understanding? What is synthesis? Why must the process of analysis be followed by the process of synthesis if one is to understand how something works? What are some reasons for our wanting to better understand (1) how societies are put together and function; (2) how things in human affairs run; and (3) what makes various types of humans tick?

Ask the students to respond to these three statements: (1) Knowledge is power. (2) One cannot know any more about another than he knows about himself; or in attempting to understand another, one must continually return to himself. (3) The study of history is a kind of exercise in self-knowledge.

Have the students read Frank J. Cappelluti and Ruth H. Grossman, *The Human Adventure* (Berkeley Heights, N.J.: Field Educational Publications, 1970), pp. 62-64 and pp. 86-91.

Since the students read about Mesopotamia in considerable detail in Unit 3, perhaps Chapter 5, "Civilization Along the Nile," can be compared and contrasted especially to understand better the influence of the habitat on the development of a culture.

Ask the following questions: What changes in the habitat drove people to the river valleys? How did their attempt to utilize the potential of the river valleys lead the people to develop new ways of adaptation? How did the river valley of Mesopotamia differ from that of Egypt? (Mesopotamia's rivers are erratic in their flooding and sometimes devastating; and Mesopotamia is not isolated or closed off from the outside. Egypt is relatively isolated and, therefore, relatively secure from outsiders; and the Nile is regular in its overflow.)

For what kind of social group had the cultures of the people who moved to the river valleys been developed? The process of the consolidation of large numbers of groups less than 100 took place, of course, over a period of several centuries; but the point to make is that during this period large numbers of independent groups with varying cultures suited for small groups in a habitat that was slowly but surely vanishing moved together and eventually merged.

For teacher background, read Rushton Coulborn, *Origin of Civilized Societies* (Princeton, N.J.: Princeton University Press, 1969). This book deals with not only the river valley civilizations, but also those in Middle America and Crete.

LESSON 4

Content

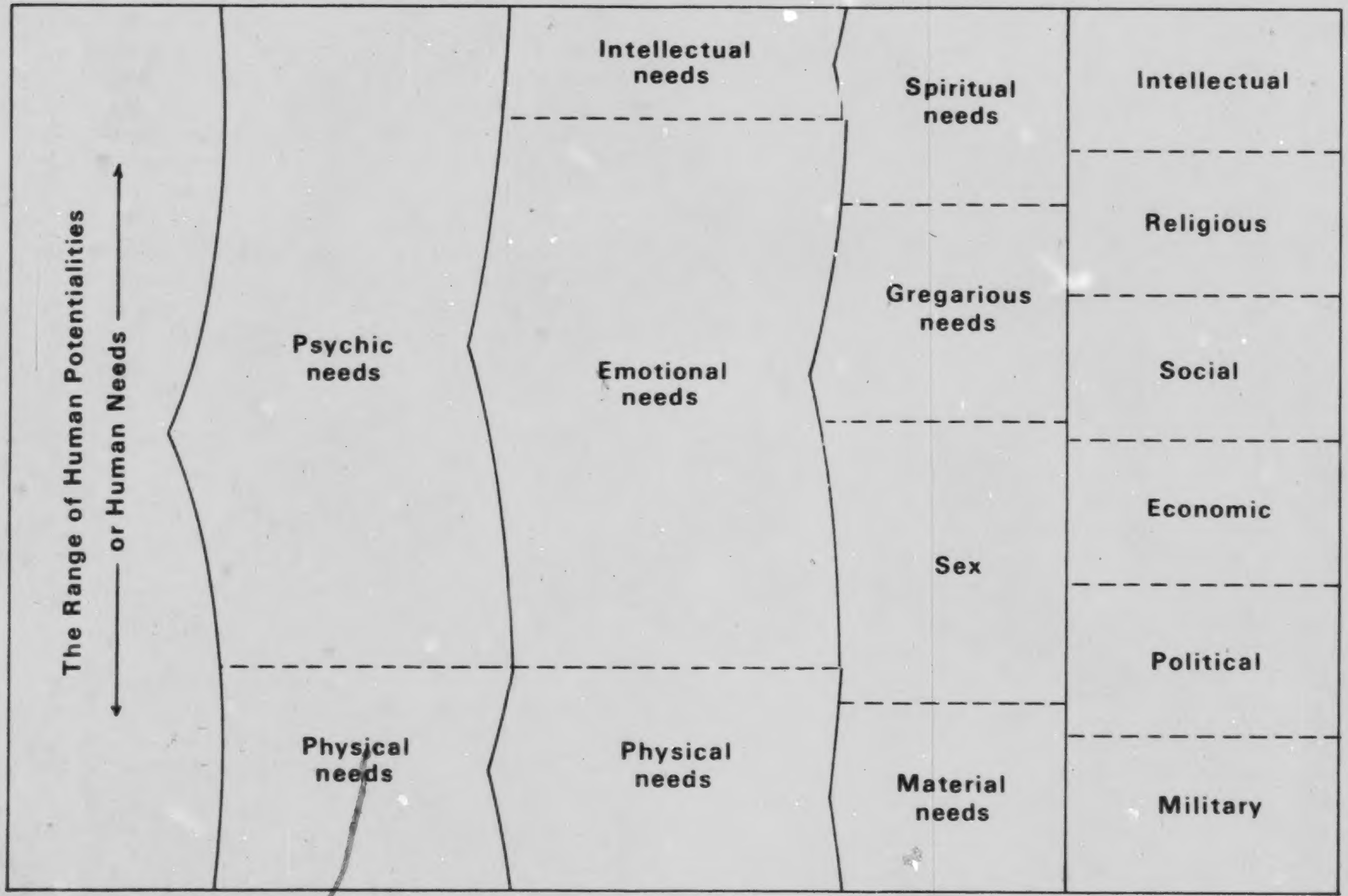
Sumer: an example of the river valley civilizations

Concepts and Generalizations

In an effort to satisfy their material needs, groups develop patterns of behaving and resultant organizations relative to the production, distribution, and consumption of goods and services.

All societies are faced with four economic decisions: (1) What and how much to produce? (2) How much and in what way natural resources, labor and management, and capital are to be used for production? (3) Are the goods and services to be used for further production or immediate consumption? (4) Who shall receive the products and in what proportion?

NEEDS AND CULTURE



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Specialization or division of labor leads to greater interdependence economically and thus necessitates greater cooperation politically.

In an urban culture, with large numbers of people living close together, laws are necessarily more elaborate and governing institutions are more complex.

The following terms need to be understood: *capital, capital accumulation, investment,* and *surplus wealth.*

Objectives

Students should be able to give examples of the relationships among the six basic aspects of Sumerian culture.

Students should be able to use the concepts of *capital, surplus wealth, capital accumulation,* and *investment* to explain why the Neolithic revolution had to precede the Urban revolution.

Students should be able to use these concepts to explain how the present-day U.S. economy expands.

Students should be able to explain and discuss Aristotle's argument that civilization necessitated slavery.

Students should be able to state clearly for the purposes of clarifying their own prejudices and predilections their views concerning why nations engage in wars.

Students should be able to explain why laws are written in complex societies, and to whose advantage it is for the law to be written clearly.

Development

Have the students read *The Human Adventure*, pp. 64-73. Ask them to keep in mind the categories of the diagram "Needs and Culture" as they read one section after another. Their assignment should be to develop a distinct view of each of the six aspects of Sumerian culture in preparation for (1) explaining the relationship among these six aspects of Sumerian culture, and (2) comparing Sumerian with Egyptian culture.

Ask the following questions: Why did writing develop in Sumer? (In response to the need to keep commercial records in an increasingly impersonal society.) What social functions did the religion of Sumer serve? (Although the readings in *The Human Adventure* are of little help in answering this question, the text does say that "the priests controlled or influenced every activity" and then lists some of these activities, two of which are *collecting taxes* and *directing building activity*. Now, every civilization must be organized in such a way that it has *capital accumulation* and *investment*. Every complex society, therefore, has a surplus-creating institution. Sumer's priesthood was such an institution. By collecting taxes, priests withheld a certain amount of wealth from being used to satisfy immediate needs and desires and instead placed it in a capital fund which was then used to increase the productive base of the society. In Sumer, taxes were paid in the form of grain, cattle, and precious metal, etc. How a society organizes to provide for invention, capital accumulation, and investment should be a recurring question applied to every society and era studied.

Ask also: Why did the democratic order of early Sumer give way to a highly centralized and hierarchically organized governing order? Which societies are likely to have wider social distinctions or to be more socially stratified? Why? How can it be argued that complex societies in ancient times were impossible without the institution of slavery? (Slavery created surplus wealth for capital investment and made it possible for a certain percentage of men to have the leisure to engage in creative activities apart from the daily drudge of making a living. Some of these creative activities centered around the areas of art, drama, philosophy, and science.)

Why do some people desire to engage in such pursuits? If you had all the money you could reasonably want and use, what would you do with your leisure time?

Why did the cities of Sumer fight one another? Why did certain of the cities seek imperial expansion? Do people fight national wars for the same reasons they engage in personal fights? Can it be said that human beings are by nature either peaceful or belligerent?

What are some of the Sumerian accomplishments which we use today? Why were they developed in the first instance? Why do people still learn these things?

Why are sets of laws drawn up in complex societies? Who in Sumer drew up the laws? Who in Sumer could read the laws? What groups in Sumer benefited by the written law? Why is it important to have laws recorded?

LESSON 5

Content

Egypt: popular image and reality

Concepts and Generalizations

Societies arise in, and continue to exist through, the communication of commonly held symbols. The paramount one in Egypt was the pharaoh.

The reality which the individual learns is provided by the symbols of the culture he learns. Symbols mediate between human needs and the outside world.

Social order is expressed through hierarchies which differentiate men into ranks, classes, and status groups. This is expressed through the symbolization of superiority, inferiority, and equality.

Students of history have a tendency to project their own attitudes and views onto the people they are studying, to understand others in terms of their own mind-set.

The following terms need to be understood: *symbol, hierarchy.*

Objectives

Students should be able to categorize and describe the major cultural developments of the Egyptians.

Students should be able to list the services of the pharaoh described in the readings and brought out in discussion and, in the light of their view of the function of the government, hypothesize about services provided by the pharaoh not mentioned in the textbook.

Students should be able to compare the popular view of the Old Kingdom with the scholarly view and to speculate on why popular views are so difficult to challenge and discount.

Students should be led to conjecture about the reasons for the loyalty of the Egyptian people to the pharaoh. Then they should express an awareness of the fact that their views, having little or no factual basis, are greatly influenced by their personal attitudes and prejudices.

Development

This lesson surveys the major aspects of Egyptian civilization.

Have the students read *The Human Adventure*, pp. 91-96. In general, the questions around which the last lesson centered are appropriate for this one also.

Have the students compare the geographic situation of Egypt with that of Mesopotamia.

Ask the following questions: How did Egypt organize so that it provided for capital accumulation and investment? (In Egyptian civilization, it was the political organization or the pharaoh that created surpluses of wealth which were withheld from consumption by a process of taxation. What services did the pharaoh provide for Egyptian culture?

How was Egypt organized socially? (The text presents a Cecil B. De Mille view of ancient Egypt which is simply false. "Ancient Egypt had no rigid caste system in which nobles, artisans, peasants, and slaves were restrained to a single class for generation upon generation." See John A. Wilson's *The Burden of Egypt* (Chicago: University of Chicago Press, 1951), p. 75. Here is a perfect opportunity to talk about how popular views are perpetuated in the mass media and textbooks even when there has been a consensus to the contrary among scholars for decades.

The text recognizes that slaves were usually prisoners of war. Have the students check on the dates for the building of the great pyramids. Also have them check on the first wars the Egyptians had with outsiders. With these two facts put together, is it likely that the great pyramids were constructed by slaves?

What was the Egyptian view of their pharaohs? Do you believe that any significant percentage of the people resented the prestige and splendor of the pharaoh? How did most people feel when the pharaoh died?

LESSON 6

Content

Egyptian world view: expressed in religion, art, and architecture

Concepts and Generalizations

Egyptian world view as reflected in their art, architecture, and religion.

Symbols are directly observable data of meanings in social relationships.

Hierarchy, which functions through persuasion, is best expressed through forms of drama.

Orientation: Humans must satisfy not only physical needs, but also psychological needs which include a sense of identity, order, and value.

To understand people of a culture different from ours, a people whose sense and sentiment are very unlike ours, we must attempt to think ourselves into their ways of thinking and feeling, putting on their thinking caps and seeing things through their eyes.

Objectives

Given the readings in the textbook, students should interpret the significance of the pyramids for the Egyptians of the Old Kingdom, an interpretation which will be confirmed or discredited by readings in the next lesson.

Given the readings in the textbook, students should analyze and describe the basic attitude of the Egyptians expressed through their religion, an analysis which will be confirmed or discredited by readings in the next lesson.

Given some understanding of the concept of orientation or ideology, students should formulate an hypothesis to explain the attitudes of the Egyptians expressed in their art, architecture, and religion.

Students should be able to develop an hypothesis as to the relationship between the ideology of the Egyptians as expressed in their art and religion and the social order or, simply, the social function of art and religion.

Development

Have the students read *The Human Adventure*, pp. 96-107.

Ask the following questions: Why did the Egyptians spend so much time and energy on building the pyramids? Remind the students of the burial practices of prehistoric peoples studied in Unit 2 and the psychological function of these practices.

Is there anything wrong with the textbook writers' saying that the Egyptians were dominated by their religion? Is it fair to say of most Americans today that they are dominated by a commitment to their immediate family above all else?

What can we learn about the experiences of the Egyptians by studying their religion? Were they happy or sad people?

Optimistic or pessimistic? Practical and concerned with this world or dreamers and escapists concerned about another world? Do you feel that their concern about life after death was morbid or simple-minded and childlike? Did they regard life after death as a welcome release from the misery of earthly life or as a happy extension of satisfying earthly life?

LESSON 7

Content

Egypt's ideological response to changing circumstances

Concepts and Generalizations

Ancient Egypt: An example of the relationship between needs and cultural development.

Since cultures are constantly undergoing a process of change, an analysis of the processes whereby changes occur is a primary concern of the historian.

The great effort required in studying the past is not so much the memorizing of a large number of facts as the focusing of the simultaneous aspects of a particular historical development into a comprehensive view simple enough to be remembered.

The rise and fall of civilizations in the long, broad course of history can be seen to have been largely a function of the integrity and cogency of their supporting principles of ideology.

Objectives

Students should be able to use the concept of challenge-response to explain the rise of Egyptian civilization.

Students should be able to list the geographic factors influencing the rise of Egyptian civilization.

Given their understanding of the concepts of orientation and ideology, students should be able to outline the world view of the Egyptians and explain its psychological and social functions.

Students should attempt to describe the prevailing ideology or ideologies of our society and explain its or their psychological and social function.

Students should be able to list some of the factors contributing to the rise and decline of Egyptian culture and isolate and explain the play of factors contributing to the change of Egypt's culture.

Students should be able to parallel cultural develop[illegible] in ancient Egypt with two similar developments in the U.S. [illegible] or in the recent past.

Development

The salient theme of this lesson is the ideological response of the Egyptians to changing circumstances. The way people orient themselves reflects the conditions of their natural and social environment. Ideologies are strategies for living, and strategies always develop in response to particular sets of circumstances. When the circumstances change, the ideological strategies for coping with them will usually also change. This does not mean, however, that certain attitudes and ideas will inevitably arise in response to certain sets of circumstances. There is always a variety of possible responses to a particular set of problems.

For teacher background in dealing with the cultural conditions of growth or decay, see John W. Gardner, *Self-Renewal* (New York: Harper & Row, Publishers, 1971). This book, which makes for easy, rapid reading, considers the institutional and psychological factors which lead to self-renewal and creative innovations, and those which lead to reaction and stagnation. Also see Alfred North Whitehead, *Adventures of Ideas*

(New York: Free Press, 1967), Ch. 16-20, in which he sets forth what he considers to be the five psychological characteristics of a people who are capable of cultural renewal, a sense of *truth, beauty, art, adventure,* and *peace.* Both of these books deal with issues of the highest order, but these issues can be brought to the level of junior high students with honesty and integrity if the teacher has a firm grasp of the issues.

For example, there is nothing intrinsically difficult about the idea that since the conditions of life are constantly changing and no static maintenance of things is possible, people must have the psychological means to adventure, to move from a dimly known past into a largely unknown future, if they are to continue to adapt creatively to ever emerging challenges.

Discuss with the students the following statements by Whitehead: "A people preserves its vigor so long as it keeps in mind a real contrast between what has been and what may be; and so long as it is nerved by the vigor to adventure beyond the safeties of the past. Without adventure civilization is in full decay." Also: "Thought runs ahead of realization. The vigor of a people expresses itself in the form of the adventure of imagination. The world dreams of things to come, and then in time arouses itself to their realizations."

How is the truth of these statements illustrated by the cultural developments of ancient Egypt? Is it possible for a people to experience insecurity over a period of time without responding as the Egyptians did?

What people in the U.S. today seem to you to be responding to the problems we face by freezing in their present posture or retreating to a supposed past? What people seem to be capable of adventure, aware of real dangers but confident of and open to the possibilities of the future? These are the big questions which should guide this lesson. Of course, more specific questions will have to be answered in preparation for the larger ones. For example, have the students outline the sense of identity, order, and value of the Egyptians of the Old Kingdom.

LESSON 8

Content

Sumer and Egypt compared: the influence of geography

Concepts and Generalizations

The geographic position of a group in relationship to other groups influences its cultural development.

The culture in which a person lives influences the development of his personality—how he perceives, thinks, values, and behaves.

Historical circumstances, not heredity, determine a people's cultural achievements.

Attitudes are strategies for coping with certain situations.

Objectives

Students should be able to compare the basic attitudes and visions of Sumer and Egypt and explain how the habitat of each influenced their development.

Students should be able to analyze their own basic attitudes and visions especially those which implicitly answer this question: Does planning and work pay off, or is the world a Skinner box? Identify the situations to which these attitudes and visions are responses.

Students should be able to give two examples of attitudes and visions which arose in response to certain problems but which are dysfunctional, that is, in terms of their own implicit objectives they are self defeating.

Development

This lesson reviews and compares the basic attitudes and visions of the Sumerians and Egyptians. These attitudes and visions should be seen as strategies for coping with life, strategies which arose in response to particular problems in a particular habitat. Thus, the influence of geography on the ethos of a people is emphasized.

Have the students get in mind the various aspects of the ethos of both the Sumerians and Egyptians. Have the students explain the differences between the ethos of the Sumerians and that of the Egyptians in terms of their habitat.

Then, in an attempt to get the students to reflect on their own basic attitudes and visions, ask the following questions: Which of these two strategies for facing and coping with life is more realistic? What determines whether or not an idea is realistic? Can an attitude or idea be realistic in one set of circumstances and unrealistic in another?

Which set of attitudes, those of the Sumerians or the Egyptians, is found to a greater degree in our religious traditions? Give examples. Why is it more difficult to characterize the ethos of the U.S. today with a single set of attitudes and visions than it is to do so for ancient Sumer and Egypt? (Early ancient civilizations were much closer to being *mono-culture* societies than are modern civilizations. The U.S. is a very *multi-culture* society. Many groups of people in the U.S. live in different situations and have to cope with problems peculiar to their situation; and thus their strategic responses, in the form of attitudes and ideas, are different.)

How are attitudes ways of coping with situations? In what ways or through what media are basic attitudes expressed? What are some current examples? If by chance the students should fail to reflect on their music, lead them to do so.

Listed below are some simple statements which express certain basic attitudes and visions. Ask the students to speculate on the circumstances which gave rise to these strategies of coping with life.

Take no heed of the future, for what will be, will be.

God helps those who help themselves.

You can't fight City Hall.

Anything worth having requires constant effort.

What counts in this world is being in the right place at the right time.

Truth and justice are forever on the Cross.

God is in heaven and all is right with the world.

It's just my luck to lose again.

Eat, drink and be merry for tomorrow you may die.

You can't trust anyone.

This, too, shall pass.

The poor shall inherit the earth.

You get out of life what you put into it.

These statements, on the one hand, attempt to get at attitudes expressing fatalism and a sense of impotence, and on the other, the power of one's will and a sense of control. The aim of this exercise is to get the students to become aware of their attitudes, to reflect on the strategic character of these attitudes, how they arise from and cope with a set of circumstances. Also, it is important for students to recognize that some attitudes are dysfunctional, that is, contribute to the failure of a people in achieving their own objectives, while others are functional by contributing to the realization of a people's hopes.

Ask the students to identify which of the above statements reflect the attitudes of the Egyptians and the Sumerians.

LESSON 9

Content

Culture and human nature

Concepts and Generalizations

Man is an incomplete or unfinished animal who completes or finishes himself through culture, not through culture in general but through a particular form of it.

The sum of man's potentialities we call *human nature*, while the sum of his actualities we call *human personality*.

Personality is the pattern of that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by an individual as a member of society.

The culture in which a person lives influences the development of his personality–how he perceives, thinks, values, and behaves.

No person is the master of the whole culture in which he lives. Each person lives but a fragment of it, but to be whole himself he must create his own version of the world. He uses that part of his cultural heritage he has made his own through education.

Objectives

Students should be able to set up a concept of human nature and point out the fallacies implicit in its commonplace usage.

Students should be able to explain how racism is based on assumptions which are fallacious in the light of the anthropologist's concept of human nature.

Students should be able to demonstrate that they can distinguish between human nature and personality.

Development

This lesson focuses on a question dealt with in the second and third units and is central to the entire course: What is the nature of the human being? What is human nature? Thus, this lesson seeks to develop explicitly and to elaborate verbally much that has already been developed implicitly.

Certainly one of the basic concerns motivating and guiding the revision of the social studies in the Baltimore City Public Schools (1970-72) is that the ethnocentrism which permeates so much of the material used by the schools in the social studies be exposed and subjected to critical analysis. But the ethnocentrism which appears in many forms, from racism and chauvinism to the naive acceptance of one's cultural achievements as the universal standard of excellence and virtue, is easier to expose than to dispose of, easier to observe than to obviate. The danger is that the challenge of one ethnocentric orientation will lead the outsiders to respond by merely developing a contending ethnocentric orientation, an orientation which, ironically, will be based on the same fallacious assumptions underlying the prevailing ethnocentrism.

If people can be led to entertain the thought that it is just possible that shoes and ties, refrigerators and T.V. sets are not universal standards of excellence and dignity, then it is just possible that they can be led to an awareness of, and to reflect on, the assumptions or criteria underlying much of their ethnocentrism. This is the nature of the reflective process. See Bernice Goldmark, *Social Studies: A Method of Inquiry* (Belmont, Cal.: Wadsworth Publishing Co.), pp. 5-6. Refrigerators and T.V. are valuable devices of adaptation enjoyed by most families in Europe and the U.S., but in the light of the concept of adaptation, to set them up as universal standards of human achievement, and, by implication, denigrate those people whose culture is not technologically complex, is not only ethnocentric but also simple-minded.

So the best way to expose and to obviate ethnocentrism is not by raising counter ethnocentric schemes based on the same old fallacious assumptions, but to expose and to subject to critical analysis the fallacious assumptions. The three basic concepts by which this course is organized strike at the assumption underlying ethnocentrism. The three concepts are, of course, *adaptation*, *culture*, and *human nature*, each of which is an aspect of, or complements, the other two.

Perhaps the best rational way to expose the fallacies underlying ethnocentrism is to continually attempt to develop the anthropological view of human nature. It is not necessarily assumed here that reason is the most effective way to expose irrational prejudices against others and ourselves, but this is the tact of this particular lesson and most of the course.

In the light of the anthropological concept of human nature, racism, chauvinism, and other forms of ethnocentrism make absolutely no sense. Or, perhaps, it is better to say that from the anthropologists' point of view the senselessness of ethnocentrism is all too understandable.

For teacher background read Clifford Geertz, "The Concept of Culture and the Concept of Man," *Social Education*, February 1968 (Washington, D.C.: National Council for the Social Studies).

Ask the students the following questions or have them respond to the following statements:

Men are by nature competitive and aggressive.

Human nature being what it is, there will always be wars and rumors of war.

Capitalism and not communism (or vice versa) is in accord with human nature.

Romantic love is one of the timeless human experiences.

The world's great religions are just different ways of expressing the same basic spiritual sentiments.

The hopes and fears of humans in the past and throughout the world are essentially the same.

You can't change human nature.

The varieties of culture of the past and present are simply different ways of expressing the same basic views and values.

Certain ethnic groups are by nature different in their sense and sensibilities.

People who are alike physically are naturally alike mentally and emotionally.

What would happen to a child who, separated from all other people at the age of eight months, was able to survive and grow up on an island like a Robinson Crusoe? What sort of person would he be? Describe the child if he had been nursed by and grew up with chimpanzees?

If environment is so important in determining the development of an individual's personality, how can we account for very dissimilar people growing up in similar environments? Can we make a distinction between human nature and human personality?

What is wrong with saying that humans don't have a nature, only a history?

Who is correct, those who say that humans are basically selfish and competitive or those who say that humans are basically selfless and cooperative?

What is meant by those who say that one can become human only in a society?

What is the relationship between the concept of culture and the concept of man? How does one complement the other?

LESSON 10

Content

The need for a sense of identity, order, and value

Concepts and Generalizations

Societies arise in, and continue to exist through, the communication of commonly held symbols.

Emotions, as well as thought and will, are learned in communication.

A system of belief usually offers (1) an interpretation of history, (2) a view of the universe, (3) a set of values, and (4) a view concerning the source of truth and goodness.

From a sociologist's point of view a system of belief also mobilizes, concerts, and focuses the energies of individuals into an expression of social forces.

The following terms need to be understood: *orientation, ideology, functionalism, polytheism, monotheism, animism, transcendent God, linear versus cyclical,* and *historical development.*

Objectives

Students should be able to describe the sense of identity, order, and value of each of the three ways of life studied in this unit.

Students should be able to list the outstanding contributions of Judaism to what may be called the Western way of thought.

Students should be able to apply the Buddhist response to certain hypothetical situations, say, (1) whether to buy a new car and take a second job to pay for it or to keep the old wreck and to ride the bus if necessary in order to have lots of free time; (2) sickness and the probability of death in the near future.

Students should be able to explain how Judaism, Buddhism, and Confucianism are modes of adaptation which make the adherents of each feel more capable of coping with problems such as the threats of doubt and meaninglessness, guilt and condemnation, fate and death.

Development

This lesson focuses on the different ways people in the past and throughout the world today orient themselves. This includes the means by which they have a sense of identity, order, and value. These three aspects of orientation do, of course, overlap and complement one another. This lesson stresses the function of the sense of value. Its guiding concern is to lead the students to an increased awareness not only of the values of others, but also of their own values.

Begin this lesson by having the students read *Man and Change*, pp. 401-406. This selection leads the students to an awareness of the relative nature of values. After the students have answered the questions which are an integral part of the reading and which will lead them to conclude that values are relative to their respective cultures, tell the students about the practice of *suttee*. *Suttee* is the burning to death of a Hindu widow on the funeral pile of her husband. Then, ask the students again the same questions. In other words, once the students have been led to see that many values are not necessarily universally valid, then confront them with examples of the value system. For example, use cannibalism which will force them to entertain the idea that perhaps some values are of universal validity.

Here the teacher can introduce problems which should be raised and dealt with time and again throughout the course: What values are essentially matters of taste and custom? And what values transcend cultural relativity, go beyond matters of taste, and have universal validity? Should students of history concern themselves merely with what was and how things happened? Or should we judge and evaluate the ideas and behavior of others, past and present? And if so, how? Should we judge others solely in the light of the prevailing values of their time and place? Or should we judge them in the light of our values? (Most scholars have no simple answers for these questions. Implicit in this course of study, though, are the assumptions that all values are not merely matters of taste, that we should develop the habit of morally evaluating the behavior of others, and that we must do so not only in terms of the moral systems of the people we are studying, but also in terms of our own moral ideas. Perhaps the proper pedagogical approach is to challenge those students who are inclined to the easy answers of one extreme or the other with opposing points of view. Certainly, on the one hand, we don't want to lead students to reinforce the ethnocentrism and intolerance that goes with naive moral absolutism; but, on the other hand, neither do we want to reinforce the amorality that tends to go with the acceptance of unconditional moral relativism. It is not likely that an individual who has been trained to be loath in putting himself into the situations of others and in judging them in the light of his own moral ideals is going to be morally alert, active, and strong. To teach that *suttee*, slavery, and the murder of six million Jews should not be judged by us today, since these acts occurred at times and places where they were the prevailing ways, is to teach that one should acquiesce to the prevailing ways of his contemporary society.)

Concerning Hinduism: Have the students read *Man and Change*, pp. 406-411. Also read pp. 411-422, which, in part, deals with Judaism and Confucianism, but primarily is a systematic examination of what a value is, why values differ from one culture to another, the question of whether or not all values are merely relative, and why change destroys old values. This entire chapter on values is exceptionally well done. The appropriate questions are an integral part of the reading.

Concerning Buddhism: Have the students read *The Human Adventure*, pp. 134-136. For teacher background, see Huston Smith, *The Religions of Man* (New York: Harper & Row, Publishers, 1958), probably the best single book on the major religions of the world: Hinduism, Buddhism, Confucianism, Taoism, Islam, Judaism, and Christianity. Also excellent and easy to obtain is Abraham Kaplan, *The New World of Philosophy* (New York: Random House, 1961), with chapters on Buddhism, Chinese philosophy, Zen, Indian philosophy, Communism, and Existentialism.

According to Buddha there are Four Noble Truths. The first describes the problem of life or the human condition: life is permeated with imperfections and thus is filled with pain, sorrow, and suffering. The second explains the cause of life's pain: desire, the will to private fulfillment, is what makes life painful. The third truth follows from the second: since it is desire that fills life with pain, the cure lies in overcoming such craving, the negation of desire. The fourth truth advises us how this cure can be accomplished, the Eightfold Path.

The highest goal to which Buddhism points for man is Nirvana. It is the highest destiny of the human spirit and its literal meaning is extinction. Deprived of the fuel of desire, the fire of pain is extinguished.

By student report or simply by a short, informal lecture, explain these basic views of Buddhism; then ask the following questions:

(1) Given what you know about the religious views of tribal men, how do the religions of Buddhism, Hinduism, Judaism, and Confucianism differ from the earlier religions? (All these religions repudiated the whole heritage of tribal polytheism and nature worship, with its amoral concepts of the gods. And all of them opposed magic in all its forms. Some historians say that the central change brought in by these religions was the redefinition of the human personality. Basic values which before had been located in social institutions now emerged only in the human personality, were incarnate in the living image of a prophet, a visible pattern for other men to follow.)

(2) When did these new religions emerge? (The three religious teachers, Buddah, Confucius, and Zoraster, were contemporaries, and Lao Tzu, the founder of Taoism, probably lived during this period.)

(3) Given the answers to the two previous questions, what questions come to your mind? One question will be: Why were there similarities among these various religions which arose in widely separate areas about the same time? Also why did they develop about the same time? (This period, between 800 and 200 B.C., especially the sixth century B.C., has been called the "Axil Period." For teacher background information, see Lewis Mumford, *The Transformations of Man* (New York: Macmillan Co., 1962), Ch. 5 and Henry B. Parkes, *Gods and Men* (New York: Random House, n.d.), Ch. 5. It was during this period that the divergences in spiritual direction between East and West, the one inclining towards the control of man's inner self, the other inclined towards the control of his environment, set East and West on different paths and insured the political hegemony of the West in the years to follow. See Lynn White, "The Historical Roots of Our Ecology Crisis," *Science*, March 10, 1967. White argues that (1) modern science and technology are distinctly Western, and that (2) the ideological roots of science and technology are in the Judeo-Christian tradition. The Judeo-Christian tradition sets forth a transcendent God who gave man dominion over nature. Thus the divine is taken from nature, nature is objectified, (reduced to an "it"), and its exploitation is justified.

LESSON 11

Content

Style of the Minoan and Mycenaean cultures

Concepts and Generalizations

Style is a coherent, self-consistent way of expressing certain behavior or performing certain kinds of acts.

The arts, painting, sculpture, and architecture, tend to be the most sensitive indicators of the forms which express in part the general form or the basic style of a culture.

We can learn much about a people by analyzing their art, developing a view of their style, the distinctive form of their experience, and understanding how it relates to their social order.

The following terms need to be understood: *ethnocentrism, style.*

Objectives

Students should be able to characterize the cultures of the Minoans and Mycenaeans (*The Human Adventure*).

Students should be able to compare and contrast the styles of the Minoans and Mycenaeans (*The Human Adventure*).

Students should be able to develop and express a view of the political and social life of ancient Athens together with an image of the mind and sentiments of a typical Athenian (*The Human Adventure*).

Development

The aim of this lesson is to have the students develop a definite view of certain aspects of Greek culture by reading selections in *The Human Adventure*. The views they will develop by reading this textbook are not shared by any serious scholars of ancient Greece. Thus, one of the ultimate objectives of the next few lessons is to lead the students to realize that popular versions of the past are frequently inaccurate and that it is within their power to obtain and to understand views projected by the scholars.

By asking questions concerning the reading on p. 170, lead the students to form distinct views of "rule by the people," of "differing ideas allowed to be freely expressed," of the Greeks as "individualists," and of the "great value placed on the freedom of man." In no way should the debunking of these popular misconceptions detract from the genuine accomplishments of the ancient Greeks, nor, in particular, of the Athenians. Although the beginning of representative government in the West may be traced to ancient Athens, it is sheer nonsense to speak of government in ancient Greece as "rule by the people" when only 43,000 citizens out of the Attic population of 315,000 were allowed to participate in politics during the days of Pericles. When Athens was at her democratic best, all of the 115,000 slaves, all women, nearly all the workingmen, all of the 28,500 resident aliens, and consequently a great part of the trading class, were excluded from the democratic process. And to say (as the textbook does) that "no where else in the ancient world did the belief in the value of the life and the work of the individual exist" is the rankest sort of ethnocentric nonsense, the sort that may well lead those afflicted with it to view the lives of those of other ethnic groups with little regard.

Have the students read *The Human Adventure*, pp. 170-174.

After having them get clearly in mind the points made on p. 170 and without critiquing these points, consider the Minoan and Mycenaean civilizations. Ask the students to characterize the art of these two cultures by analyzing the pictures on pp. 172-174. If possible show the students other pictures of art and architecture of these two cultures. Then ask them to characterize the art of each by using precise adjectives which describe the art and to compare the characterization of the art of one culture with that of the other.

For example, the Minoan art and architecture is: delicate, elegant, colorful, vivacious or lively, sophisticated and subtle, complex, graceful, lacking in solidity, intuitive and impressionistic, not analytical and logical, lacking in symmetry or balanced order, and lithe.

The Mycenaean art and architecture is: solid, heavy, strong, unified, ordered, simple, forceful, rough and crude, symmetrical or balanced, logical and harmonious, and proportioned.

Ask the following questions: What does this possibly tell us about these two peoples? Is it possible to attribute the striking differences between these two styles to their geographic conditions? (Use the map on p. 177.) Notice that Knossos is relatively secure from marauding tribes, whereas Mycenae is exposed and vulnerable, and thus, needs warriors to survive. How does the art of a people reflect its prevailing traits of personality? Can you characterize the style of some of your fellow students? What is your style? What does your style tell you and others about your personality? Which style of the two cultures, Minoan and Mycenaean, do you like better? Why?

LESSON 12

Content

Geography and mythology: uses in understanding the past

Concepts and Generalizations

The geography of an area in which a group lives influences its culture.

The geographic position of a group in relationship to other groups influences its cultural development.

Much can be learned about human beings by analyzing their legends and literature.

Objectives

Given the maps in *The Human Adventure* locating Troy, students should be able to formulate a hypothesis to explain why war broke out between the Mycenaeans and the Trojans.

After hearing or reading about some of the episodes in the *Iliad*, students should be able to interpret the meaning of these episodes and to understand how they were used to teach and to admonish the people.

Given the stories of the *Iliad*, students should be able to describe the social conditions and personality traits of the early Greeks; in other words, they should be able to explain what social and psychological needs gave rise to these stories.

Development

The central theme of this lesson is the influence of geography on the cultural development of the ancient Greeks, in particular, of the Spartans.

Have the students read *The Human Adventure*, pp. 174-179. Also ask a few students to read a simplified story version of the *Iliad*, which can be obtained in a school or a public library, or simply tell the students the story of the *Iliad*. Have the students study the maps locating Troy on pp. 177 and 178.

Ask the following questions: According to the *Iliad* why did the Trojan War start? Keeping in mind the geographic position of Troy, what is likely to have been the real reason for the war between the Mycenaeans and the Trojans? (Troy was probably exacting tribute from those who were trading with peoples in the Black Sea region. The water currents of the Bosporus and Dardanelles and the Sea of Marmara were so tricky and dangerous that it was impossible to conduct trade without using a land route along the area controlled by the Trojans.)

What can we learn about Greek culture from the *Iliad*? What moral lessons did the Greeks reiterate to themselves through these stories? (Examples: Achilles learns the folly of blind anger. Man, while a glorious creature, is nonetheless subject to higher authority. Man is not the master of his fate and his failure to realize this will lead to his downfall. The Greeks had a sympathy for their enemies whom they were trying to kill, a sympathy which arose from the realization that these enemies, like the Greeks themselves, were human beings caught in a web of circumstances over which they had little final control and by which they were bewildered.)

The following questions concern the development of city-states: Why did Greek tribes consolidate into city-states? How were these early states governed? Why did these city-states gradually become more democratic or representative in their government? (In no way is this question answered adequately in the text. It will be answered in a subsequent lesson.) Given the information on p. 178, how can it be said that Athens was governed by "the people"? (In 1824 only 26 percent of the white males in the U.S. voted. In 1832, after the First Reform Bill, less than 25 percent of the males were even eligible to vote. It is, nevertheless, misleading to speak of "rule by the people" in ancient Athens.)

The following questions concern Sparta: Have the students locate Sparta on the map. How did the revolt of the Messenians and their subsequent defeat by the Spartans affect the culture of Sparta? Two crucial events in Spartan history were: (1) to hold aloof from the conquered population. The true Spartans lived as a minority in the midst of "Neighbors," a class that was free but with no political rights, and the Helots, serfs who contributed half of what they made to the Spartan families to which they were assigned; (2) to conquer the Messenians and reduce them to serfdom. Thus, the Spartans were a minority in their own country; and, in addition, a threatened minority.

LESSON 13

Content

Greek democracy: a study in historical causation

Concepts and Generalizations

The following terms need to be understood: *cultural change*, *economic determinism*, *adaptation*, and *aristocracy*.

Human beings live in groups based on the need for cooperative effort.

A gathering of individuals becomes a group when common goals, values, and norms are developed.

Group cohesiveness is developed through the interaction of individuals.

Since men live in groups, much about the way men think, feel, and behave can be explained in terms of the group.

Objectives

Students should be able to compare and contrast the Marxist model of cultural change with the more complex one that this unit illustrates.

Students should be able to explain how "the phalanx was the school that made the Greek city."

Given the Marxist and Quigley models of cultural change, students should formulate hypotheses explaining the rise of the Civil Rights Movement of the 1960s.

Students should be able to explain how the behavior of tens of thousands of Chinese working together to clear the streets of snow influences the intellectual and political aspects of their culture.

Development

By demonstrating how new developments in the military aspect of ancient Greek culture led to social, psychological, and political developments, this lesson develops further a model of the historical process. At every moment in the life of a human being or of a people there is some insistent problem that requires solution. History is the story of how human beings react to these problems. How a group of people attempts to solve a problem in one aspect of culture, for example, the military, will have reverberations in other aspects of their culture. Developments in one field will necessitate developments in others. One thing leads to another.

The one thing we have stressed so far is the importance of the economic aspect of culture, of the pressures of providing for the basic physical needs of men, such as food, clothing, and shelter. Here, however, the need for self-defense is regarded as the insistent problem, the solution to which led to developments in other areas of Greek culture, one of which eventuated in Greek democracy.

In order to stimulate the students to read, ask the following questions: How was the rise of the democratic city-state an adaptive development? Why did a change in military tactics lead to changes in other aspects of Greek culture? What other changes took place as a result of the change in military tactics? If the aristocracy of ancient Greece had failed to give up some of its wealth and power, what would have likely happened? Explain the statement: "The phalanx was the school which made the Greek polis."

Review for the students the phenomenon of tens of thousands of Chinese working together to clear the streets of snow. Then ask the following questions: What influence does this behavior likely have on the sentiments of the Chinese? How do these sentiments influence Chinese politics?

Cultural developments arise in response to basic needs such as intellectual, religious, social, political, economic, and military. Many historians and social scientists stress the dynamic nature of the economic aspect of history. They regard the economic needs of people as the most basic and view the other aspects of culture (for example, politics) as secondary developments arising out of economic developments. This view of history is sometimes called economic determinism. This means how men make their living determines how they think and behave in all of their other cultural activities. This is one way of making sense out of human affairs which can lead to many valuable insights and understandings. In some instances, it is perhaps the best way of understanding certain cultural developments. It is the viewpoint that was used to explain the rise of the river-valley civilizations. There are other angles of vision from which we can understand human developments.

Cultural developments at certain times in human history can be explained by referring to the compelling needs of men in areas other than economic—for example, spiritual needs or the needs for self defense. There is a complex interaction among the various aspects of culture. Sometimes the needs of one aspect are urgent and the changes which follow are dynamic. Thus, the changes in this aspect of culture tend to cause changes in other aspects. At other times another aspect becomes the primary source of change.

LESSON 14

Content

The individual and culture: shame and guilt

Concepts and Generalizations

The following terms need to be understood: *tradition-directed person, other-directed person, inner-directed person, shame, guilt, individualism,* and *collectivism.*

Culture largely shapes and reflects how men feel, behave, and perceive as they adapt to their world.

Endowed with a complex neurological system and thus possessing a great capacity for learning, human individuals are at birth units of *potentiality* which, when developed according to the dictates of culture, become actualized in the form of *personalities.*

Objectives

Given the article "The Individual and Culture in Greece," students should be able to critique the textbook's view of the individual in ancient Athens.

Students should be able to apply the concept of the tradition-directed person, the other-directed person, and the inner-directed person to the societies of (1) the tribal people studied previously, (2) Sumer, (3) Egypt, (4) contemporary China, and (5) contemporary U.S.

Students should be able to explain how shame and guilt are means of control by which societies are ordered and kept together.

Students should be able to evaluate the advantages and disadvantages of individualism in, say, ancient Athens and modern China.

Development

This lesson presents the scholarly view concerning the relationship between the individual and society in ancient Greece from, say, the inception of the city-state to its dissolution after the death of Alexander the Great. This view is, of course, contrary to that expressed in *The Human Adventure*, p. 170, read in Lesson 11. In no way were the ancient Greeks individualists as we today conceive of and experience individualism. On the other hand, perhaps many Americans today are not as individualistic as is sometimes claimed.

For an excellent background reading on this lesson see David Riesman, et al., *The Lonely Crowd: A Study of the Changing American Character* (New Haven: Yale University Press, 1950). Read especially pp. 19-45. Here three types of orientations are defined: (1) the tradition-directed, (2) the other-directed, and (3) the inner-directed individual. The tradition-directed person, who is characteristic of the tribal or folk societies, feels the impact of his culture as a unit, but it is mediated through the specific, small number of individuals with whom he is in daily contact. The other-directed person who is characteristic of early civilizations and perhaps increasingly so in our own also feels the impact of his culture, but learns to respond to signals from a far wider circle than is constituted by his family and immediate friends. The other-directed person is cosmopolitan, but, like the tradition-directed person, he lacks the capacity to go it alone. What is right and proper and what he should be and do are determined by what others think and say.

The inner-directed person is motivated and directed by reference to certain principles and values which he has internalized. He goes through life obeying an internal piloting, and when he gets off course he experiences guilt. As the other-directed person may be called "the radar man," who tends to respond to signals from without, the inner-directed person may be called "the gyroscopic man," who tends to carry within himself the source of his order and direction.

Interpret to the students "The Individual and Culture in Ancient Greece" below. Ask the following questions: How do you view the Greeks? How is their sensitivity to the views of others a cultural trait which has adaptive value? In other words, what is the social function of shame? If people were shameless and guiltless, what would happen to their social order? What are the possible dangers of an extreme shame culture?

The Individual and Culture in Greece

It is widely agreed that Western individualism has its roots in Greek culture. Yet, one highly respected historian writes that ancient Greeks "knew neither liberty in private life, liberty in education, nor religious liberty." The human person counted for very little against that holy and almost divine authority which was called the state. There was nothing independent in man; his body belonged to the state and was devoted to its defense. Private life did not escape the power of the state. The Athenian law, in the name of religion, forbade man to remain single. Tyranny was exercised in even the smallest things. It was a common thing for the kind of dress to be fixed by each city. The laws of Sparta regulated the head-dress of women and that of Athens forbade them to take with them on a journey more than three dresses. And in some Greek cities the law forbade men to shave their beards.

The state allowed no man to be indifferent to its interests.

The philosopher or the studious man had no right to live apart. He was obliged to vote in the assembly and be magistrate in his turn. At a time when discords were frequent, the Athenian law permitted no one to remain neutral; he must take sides with one or the other party. Against one who attempted to remain indifferent and not side with either position, the law called for the punishment of exile with confiscation of property.

It is a singular error, therefore, among all human errors, to believe that in the ancient cities men enjoyed liberty. They had not even the idea of it.

To understand the emergence of individualism, it must be remembered that from about the ninth to the sixth century B.C. there occurred the greatest social revolution that the West has yet experienced: the breakdown of tribalism and the emergence of the urban community organized on the basis of the state. Men came to depend increasingly upon the state's legal and administrative machinery to protect contracts and right wrongs, and began operating independently of their tribes and families.

In tribal societies kinship arrangements were all-important. They defined a man's basic loyalties, determined when and against whom he was to wage war, established what he should do in producing for the welfare of the group, regulated whom he was or was not to marry, and designated from whom he would learn ritual requirements and work skills.

With the decline of tribalism men left a society in which their diverse activities were integrated within a single organization and in which the basic ideal of human relations was of the family or of kinship ties. Leaving tribalism they came to live among those with whom they were, for the most part, unrelated by real or imagined kinship ties, and thus in effect gave up the support and protection of a group that was viewed much as if it were a large family.

To leave tribalism was to leave a world in which most decisions were closely regulated by a network of unexamined rules. To leave tribalism was to enter a world of greater choices—choices concerning marriage, trade, and personal and political associations. It was to enter a world in which the very rules governing decisions were themselves regarded as things concerning which decisions may be made. Men increasingly viewed themselves as rule-makers, as "the measure of all things," rather than simply as rule-breakers. It was a move, therefore, towards an open and unstructured social situation which could be more exciting but, at the same time, more uncertain and anxiety-inducing.

In this new world, one way that men, for whom established tradition and its interpreters have lost authority, may know the right and the real is by referring to the opinions of those around them. It becomes increasingly important for men to secure public approval of their impulses, beliefs, and actions when the traditional truths cease to command their respect. The prevailing opinions of others gradually become the new standard of what is appropriate and right.

The breakdown of ancient Greek tribal traditions and the loss of faith in authoritative interpreters disorient men, giving them few fixed standards. Under these circumstances they are disposed to discriminate the appropriate from the inappropriate by winning consensual validation, that is, the agreement of others. In brief, when the "way" is not clearly given by a stable tradition men will more likely chart their course of action by attending to the opinion of others around them. They may also develop their own internalized standards to which they adhere conscientiously, regardless of the sanction of tradition or the opinion of others. In any event, the dissolution of an ancient tradition modifies the ways of deciding on a course of action. Greek culture has been characterized as a "shame culture," in which the central sanction is presumably "what people will say." In this view the Greeks are, in effect, an other-directed people, much concerned about their reputation.

The very model of this other-directed Greek is portrayed vividly in Socrates' address to Demonicus: "Be affable in your relations with those who approach you, and never haughty; for the pride of the arrogant even slaves can hardly endure, whereas when men are affable all are glad to bear with their ways. But to be affable, you must not be quarrelsome, nor hard to please, nor always determined to have your own way; you must not oppose harshly the angry moods of your associates, even if they happen to be angry without reason, but rather give way to them when they are in the heat of passion and rebuke them when their anger has cooled; you must avoid being serious when the occasion is one for happiness (for what is unseasonable is always offensive); you must not bestow your favors ungraciously as do the majority who, when they must oblige their friends, do it offensively; and you must not be given to fault-finding, which is irksome, nor be censorious, which is exasperating."

Even Plato, who gives this other-directed orientation a distinctive turn, remarks that "he who has a feeling of reverence and shame about the commission of any action, fears and is afraid of an ill reputation."

The worthiness of actions and persons, in a shame culture, is dependent upon the appraisal that others make of them; the important thing is to be successful in one's enterprises and to be judged so by others, rather than having a "good conscience." Merit and excellence are reckoned less by intentions than by results.

Shame and Guilt Cultures: Control of Behavior. The nature of a shame culture may be better seen if it is contrasted with a guilt culture. Both these concepts of culture concern themselves with mechanisms through which men are brought into conformity with the norms shared in their group. Shame and guilt cultures alike have to do with the processes of social control, that is, with the restrictive mechanisms by which deviant dispositions may be brought into conformity with the expectations common to group members. The premise here is that all societies and groups have some system of norms or rules—more or less shared by their members—that constitutes standards for evaluating behavior. When men's behavior is seen to depart from these norms, those observing the departure level terms of reproach or derogation against the behavior and the people engaged in it. Deviant behavior, then, is any behavior eliciting reproach. Deviant behavior is not intrinsically such, but is behavior that someone, using some standards, has found wanting and has characterized with a term of derogation.

The basic difference between shame and guilt cultures is the agent or the locus of reproach. In shame cultures the reproachful party is some person other than the reproached; in guilt cultures reproach comes essentially from the self, so that the reproacher and the reproached are one and the same person. In shame cultures the person conforms with the norms of the group because of the costs of nonconformity or because of the rewards of conformity, which are in both cases created by the judgments of others. In guilt cultures the person avoids nonconformity and pursues group norms because of his desire to avoid self-criticism or to optimize self-approval. In brief, the shame-guilt distinction hinges on differences between the imputed sources of conformity, between presumably external and internal mechanisms of control.

Yet in both cases the mechanisms of control are obviously internal or internalized. Shame no less than guilt is an internal psychic experience that inhibits deviance from group norms. In the case of guilt cultures, however, the standards of evaluation as well as the inhibiting response have also been internalized; the person punishes himself when he observes himself either to depart from or to wish to depart from these standards. In the case of shame cultures, the person conforms because he perceives that nonconformity will incur a negative judgment by others and will evoke subsequent punishments from them. He anticipates what the reaction and judgment of others will be and he acts accordingly, either conforming with their expectations or, if not actually conforming, taking their possible judgment into account by preparing to evade the costs of deviance.

In guilt culture, then, what is internalized are various general standards in terms of which evaluations of self and others are made. In contrast, the concept of a shame culture stresses that it is not only generalized evaluative standards that are internalized but, also, a generalized sensitivity to the opinion of others. It seems clear, however, that even in an ideal typical shame culture a person could not forecast accurately the reactions of others unless there existed some standards or norms in addition to a generalized concern with his reputation that he shared with them. The Homeric hero, for example, does not fight with just any weapon; he prefers the spear. A person must know these common standards, even if he does not believe in them, if he is to anticipate correctly the response of others to his own planned behavior. It is not so much, then, that guilt cultures have shared norms and shame cultures do not; it is, rather, that the orientation to the norms in the two cases differs. In a guilt culture, persons are committed to the norms regardless of the public visibility of their own behavior and the sanctions of others—regardless, in short, of the personal consequences of conformity or nonconformity with group norms. In a shame culture, a person's commitments to group norms are affected by the visibility of their behavior, by the presence or absence of others, and by the expected response of others to conformity or nonconformity with these norms.

In a guilt culture, the norms are regarded as intrinsically significant; they are experienced as desirable in and of themselves. In a shame culture, however, the norms, even when well known, have relatively little intrinsic significance, and there is relatively less sentimental attachment to them. The norms are treated by the person as part of the environment within which he operates and are viewed as external to his core self. In one part, a shame culture is an expression of a relatively low or instrumental object attachment to shared systems of norms.

The matter might be clarified further by attempting to distinguish more clearly between guilt and shame. Both of these are forms of anxiety. Both are "normal" internal experiences or feeling states which, in imposing costs upon the personality, inhibit the pursuit of certain courses of action and dispose toward others. Guilt is that anxiety occurring when a person perceives that, either in action or thought, he is diverging from some group norm that he himself defines as intrinsically desirable; it is the anxiety occurring when he sees himself desiring or doing something that he thinks is wrong. For guilt to occur, at least two things are necessary: first, the person must define himself as a center of responsibility and, secondly, he must evaluate himself in terms of his conformity with a set of absolute or ideal standards. Divergence from these standards is defined by as "good" or "bad" when seen to diverge from these standards. Shame, by contrast, is that form of anxiety occurring when a person perceives himself as having failed in some effort at achievement in a manner visible to others whose approval he desires. Shame is the anxiety of being found wanting by others whose approval he desires. Shame is the anxiety of being found wanting by others who, either in fact or fantasy, are thought to know of this failure. It is an anxiety about reputation, about the image of the self held by others; and this norm is viewed, not simply as a brute fact of social life, but as a proper principle for the guidance of one's own behavior. The man who knows shame is flawed. In contrast to guilt, where the self is defined as the locus of responsibility, the occurrence of shame requires that failures of the self be defined as deriving from or imposed by outside forces. Failure is taken as an indication that the person is weaker than these outside forces. The public revelation of such a weakness is one of the roots of the Greek sense of shame. Guilt is felt when the person views his failures as being caused by something that he defines as part of himself and thus sees himself as tainted. Shame is felt when failures are seen as caused by the self's deficiency in a desirable trait.

Shame rests on a concern with one's competence, potency, or power; it is expressive of a desire to avoid an appearance of failure, weakness, or dependency. Guilt rests on a concern with one's goodness or rectitude; it is expressive of a desire to feel right. Guilt is felt when the individual, defining himself along a good-bad axis, appears to himself as bad. Shame is felt when the individual, defining himself along a strong-weak axis, appears to himself as weak. The good-bad and strong-weak axis are, in this view, two fundamental and cross-cultural ways in terms of which all things, including the self, may be experienced. They make up the two points of view around which shame and guilt develop respectively. What are the possible dangers of an extreme inner-directed or guilt culture? In other words, how could either of these extremes become dysfunctional or maladaptive?

Are most Americans today outer-directed (controlled by shame) or inner-directed (controlled by guilt)? In our culture each of us is somewhere between the two extremes: Where are you in the spectrum between the two extremes? Who is the most inner-directed person in your class? Who is the most outer-directed?

What do we mean by individualism? In our society how is individualism necessary and beneficial–this is to say, functional? How is other-directedness functional? How can each be dysfunctional?

LESSON 15

Content

Athenian culture: the West and the world

Concepts and Generalizations

The following terms need to be understood: *coalition, imperialism,* and *time-skip principle.*

Coalitions are set up in response to a challenge by a common enemy.

Coalitions always break up with the collapse of the common enemy.

Objectives

Given the concept of coalition, students should be able to explain the relationship among the Greek city-states between 490 B.C. and 432 B.C.

Given the Funeral Oration by Pericles, students should be able to identify assumptions of the Athenians during the 5th century B.C. which justified in their minds their imperialism.

Students should be able to explain and give some examples of the time-skip principle.

Development

This lesson will use the text to survey some aspects of Athenian culture during its Golden Age. Special attention should be devoted to the nature of coalitions, how the threat of the Persians to all of the Greeks united them in a common cause which broke up with the decline of the Persian Empire.

Have the students read *The Human Adventure*, pp. 180-188. When they read about the Persian Wars, have them use the map on p. 124 which is better than the one on p. 180. If possible, have a student read an account of the Battle of Salamis in 480 B.C. A simple and dramatic account is found in Will Durant, *The Life of Greece* (New York: Simon & Schuster, 1939), pp. 239-242.

In 480 B.C., under the leadership of Xerxes, the Persians overwhelmed the Greeks at Thermopylae and headed south towards Athens. The Greeks took to the sea in 300 small boats, which in time were confronted by 1,200 Persian ships in the Bay of Salamis. The majority of the Greek admirals resisted engaging the Persians in battle. Themistocles, who believed that the only hope of the Greeks was to fight, tricked them into doing so. The Greeks, of course, won.

Now, after the students have heard this story and they have been reminded that it is commonly assumed that Western culture would not have been as it has been and now is without the legacy of the Greek accomplishments between 480 B.C. and 323 B.C., ask the following questions: If Themistocles' trick had failed and the Greeks had lost, how would history in Europe, Russia, and the U.S. have been different? (Of course, this is a mind-boggling question, but to cope with it momentarily and realize its implications is to have one's view of history modified profoundly.) Urge the students to conjecture wildly! Examples: Would Orientals have become dominant in the Americas? Would Africans have colonized Europe? And would Caucasians now be struggling to overcome a legacy of slavery and years of oppression? And all because Themistocles' trick failed!

Now, introduce the students to the concepts of the time-skip principle found in Alvin Toffler, *Future Shock* (New York: Bantam Book, 1971), pp. 16-35.

Ask how the victory of the Greeks in 480 B.C. has influenced profoundly the lives of Africans, Chinese, Vietnamese, and even the natives of Australia and New Guinea whose culture is still based on the technology of chipped stones.

The world is so tightly interconnected today that whatever happened to some men in the past affects virtually all men today. This is becoming increasingly true. A good example is the incident which occurred on August 6, 1945. The people of Hiroshima felt fully and finally the reverberations of the Greek victory at Salamis in 480 B.C.

Concerning coalitions: Why did the Greeks set aside their differences and unite in 490 B.C. and for some time thereafter? Why did the coalition break down in 431 B.C.? (The concept of coalition will be developed fully in Unit 7.)

Concerning Pericles' Funeral Oration: What values are held in high esteem by Pericles? How do you think a Spartan would have viewed this speech? How does this speech reflect attitudes which justify Athenian imperialism and enrage her colonies? Could a U.S. president make such a speech today? If so, how would you feel about it? Why?

Concept of Alliances and Coalitions

The basis of any alliance or coalition is an agreement between two or more sovereign groups to subordinate their separate interests to a single purpose, usually to defeat a common enemy.

The normal relationship among sovereign states is that of distrust, but fear, fear of a common enemy, can override this distrust and lead to development of temporary unity. Once this overriding fear is removed, distrust rises again and divides.

Coalition agreements are made in the midst of a common danger and are readily accepted by the allied parties, even though the agreements are always very vague and subject to varying interpretations. In the heat of a crisis, the members of a coalition play down or ignore potential conflicts of interest so as better to meet and dispose of immediate dangers. But as soon as the common threats are removed, these conflicts become actual and prominent.

Coalitions and alliances are created by the rise of a common enemy, and they are dissolved by the decline and collapse of a common enemy. For example, only the threat posed by the Persian Empire of Darius III and Xerxes could have united the city-states of Ancient Greece into a workable coalition. The Persians made the Delian League, and their decline destroyed it. Only the threat posed by Napoleon's France could have united the governments of Europe into a solid and formidable alliance. Napoleon made the Grand Alliance, and his defeat destroyed it. Only the commonly supposed threat of expansion by Stalin's Russia after World War II could have united the nations of the West into an effective alliance. Stalin's hostile and uncompromising stand intensified the Cold War and gave rise to NATO, and his death and the easing of tensions between Russia and the West led to its decline.

Common Qualities of Coalitions. (1) Are conceived in fear: Coalitions always form in response to fear which leads two or more political powers to subordinate their separate and sometimes conflicting interest to a single purpose, usually to subordinate a powerful aggressor and reestablish a balance of power. (2) Form slowly and reluctantly: Coalitions usually form very slowly and reluctantly, each party waiting on the other to fight and solve the dangerous problem. Alliances seldom assume their complete shape in the early stages of a conflict. Usually a coalition gradually develops. Original partners, who stand alone when the danger is at its height, are joined by later partners who stand aside until they feel that their aid is absolutely essential to subdue their common enemy. (3) Are short-sighted in strategy and tactics: Military campaigns and political strategy are hampered by the short-sightedness of the participants, each jealous of the other and each looking out for its self-interest. (4) Are necessary for victory: Coalitions are usually absolutely necessary to prevent defeat and to insure victory over a common enemy. Also they are usually just strong enough to insure victory; that is, coalitions are not formed and developed to a degree beyond what is absolutely essential to insure victory. (5) Always break up with the collapse of the common enemy: Coalitions fall apart at the end of the war, usually before peace is established and final settlements are arranged. As soon as ultimate victory seems assured, the consciousness of separate interest reemerges and tends to overshadow the sense of common purpose. Victorious countries seek rewards and compensations and interpret these rewards and compensations in terms of national interests, not in the light of international requirements. Original partners who formed the nucleus of a coalition and bore the brunt of the conflict feel that it is they who merit prior considerations. Later partners whose assistance, although delayed, may have been decisive feel that it was owing to their intervention that victory was won, so they merit top consideration in final settlements.

LESSON 16

Content

From the Hellenic to the Hellenistic era

Concepts and Generalizations

Ethnocentrism is an attitude that is central to any imperialistic adventure.

Saying that another person or a people will not listen to reason but will respond only to force is simply another way of saying that he is an enemy, while at the same time rationalizing the use of violence.

During periods of insecurity or supposed insecurity, which are usually periods of rapid change demanding new ideas and ways, social-critics, especially those who deal with the young, frequently are viewed with suspicion and alarm.

After social upheavals or military defeats, people are especially susceptible to searching for and pointing out a scapegoat.

Objectives

Given the concept of ethnocentrism and Pericles' Funeral Oration, students should be able to identify and describe some of the ethnocentric attitudes and ideas of the 5th century B.C.

Given the concept of ethnocentrism and their experience in the U.S., students should be able to identify and describe some of the ethnocentric attitudes and ideas of 20th century A.D. Americans.

Given the concepts of other-directedness and shame, inner-directedness and guilt, students should be able to explain why most Athenians found Socrates' behavior unintelligible.

Development

This lesson deals with the internecine Peloponnesian Wars, the decline of the city-state, and the influence of the conquests of Alexander the Great. In considering the consequences of wars in general and of the Peloponnesian Wars on Athens in particular, an excerpt from Plato's *Apology* is used. This reading may be used also to illustrate the development of individualism and inner-directedness as it has been understood in the West since the Renaissance and Reformation eras. Not the Hellenic Greeks (say, from 600 B.C. to 350 B.C.) but the Hellenistic Greeks (from the era of Alexander the Great to the rise of Christianity) are the individualists.

Have the student read *The Human Adventure*, pp. 189-91. The questions at the beginning of this section are excellent, but the readings that follow are of little or no help in answering them. In considering the causes of the Peloponnesian Wars ask again why the Greeks generally worked together in a coalition for about fifty years before the eruption of wars. How did the Persian Empire influence relations among the Greeks?

If the students are to develop any understanding of how the Peloponnesian Wars started, either the teacher or some students are going to have to do some reading beyond the textbook and report to the class. Some books that might be read are: Will Durant, *The Life of Greece* (New York: Simon & Schuster, 1939), pp. 437-443; H. D. F. Kitto, *The Greeks* (New York: Penguin Books, 1951), pp. 136-147; and C. E. Robinson, *Hellas* (New York: Pantheon Books, 1964), pp. 71-77. In response to the Persian threat, the Greeks set aside their disputes among themselves and formed a coalition, the Delian League, to ward off their common enemy. Athens assumed leadership in the League and, in time, used the League to further her imperialistic ambitions. With the decline of the Persian Empire, those whom Athens was exploiting through the Delian League became increasingly restive to such an arrangement and eventually rebelled under the leadership of Sparta.

Have the students look again at Pericles' Funeral Oration to see if they can find evidence of attitudes which would justify in the minds of Athenians their intervention into the control of the affairs of other Greek city-states.

In 428 B.C. Lesbos revolted against the dominance of Athens. The revolt was crushed by the Athenians. Then the Assembly in Athens debated about the proper punishment for the people of Lesbos. The first order issued by the Assembly was that every male on the island, Lesbos, was to be killed. This order was, however, countermanded the next day.

Cleon led the argument for "a strong line," which, in part, went as follows: "Your allies are bound to you not by their advantage but by your power, so that any pity you show now will win you no gratitude, but will be taken as a sign of weakness, and others will rebel if they see that it is possible to rebel without consequences."

Concerning Athenian imperialism, ask the following questions: How do you think the Athenians justified their imperial policies? What do you think the people of Sparta and Lesbos thought about these justifications? What do you think about Cleon's argument for "a strong line" in dealing with rebels? Do you think Athens was right in the role she assumed for herself in Greek affairs? Why? Do you think that Athenians like Cleon would have been in sympathy with our foreign policy with regard to Vietnam and Indo-China during the Johnson administration? Why? Do you think that Cleon's position is one that the U.S. could well take today? What would your position have been in ancient Athens? What is your position with regard to the U.S. today?

Have the students read the excerpt from Plato's *Apology*. Explain to the students Plato's relationship to Socrates and the circumstances of Socrates' trial and death. See Will Durant, *The Life of Greece* (New York: Simon & Schuster, 1939), pp. 452-456. Ask the following questions: Why at this time, 399 B.C., were the people of Athens so apprehensive about law and order? Why were they concerned that sacred traditions should not be ignored nor the minds of the youth open to new ways of thought? How does Socrates justify his conduct? Is Socrates an outer-directed or inner-directed person? Do you think he was right in setting himself against public opinion, against the majority? What do you think about telling a critic of his society: "Keep quiet or leave it!" "Love it or leave it!" What are the dangers of criticism in a society? What are the dangers when criticism is repressed?

W. W. Tarn is the foremost scholar on the subject of Alexander the Great. See W. W. Tarn, *Alexander the Great* (Boston: Beacon Press, 1956). By his conquests and colonizations, Alexander (1) expanded the geographic and intellectual horizons of the Greeks, and thus increased their knowledge; (2) spread Greek thought into the East and into North Africa; (3) established the ruler cult (very influential in subsequent religious developments in this area); and (4) developed the idea of the brotherhood of mankind. We know definitely of twenty-five cities founded by Alexander which became centers where Greek culture was to spread. At the same time, contact with the East led to the spread of Oriental culture.

Socrates' Defense at His Trial

Men of Athens, I honor and love you; but I shall obey God rather than you and while I have life and strength I shall never cease from the practice and teaching of philosophy, exhorting anyone whom I meet and saying to him after my manner: "You, my friend—a citizen of the great and mighty and wise city of Athens—are you not ashamed of heaping up the greatest amount of money and honor and reputation, and caring so little about wisdom and truth and the greatest improvement of the soul, which you never regard or heed at all?" And if the person with whom I am arguing says: "Yes, but I do care." Then I do not leave him or let him go at once; but I proceed to interrogate and examine and cross-examine him, and if I think that he has no virtue in him, but only says that he has, I reproach him with undervaluing the greater, and overvaluing the less. And I shall repeat the same words to everyone whom I meet, young and old, citizen and alien, but especially to the citizens, inasmuch as they are my brethren. For know that this is the command of God; and I believe that no greater good has ever happened in the state than my service to the God.

For I do nothing but go about persuading you all, old and young alike, not to take thought for your persons or your properties, but first and chiefly to care about the greatest improvement of the soul. I tell you that virtue is not given by money, but that from virtue comes money and every other good of man, public as well as private. This is my teaching, and if this is the doctrine which corrupts the youth, I am a mischievous person. But if anyone says that this is not my teaching, he is speaking an untruth. Wherefore, O men of Athens, I say to you, do as Anytus bids or not as Anytus bids, and either acquit me or not; but whichever you do, understand that I shall never alter my ways, not even if I have to die many times.

—From *Plato's Apology*

Suggested Questions

1. How would you have voted at the trial?
2. How is Socrates able to stand against public opinion?
3. How does he differ in his sense of goodness and correctness from his fellow Athenians?
4. Is Socrates an inner-directed or an outer-directed person?
5. Is he moved more by guilt or shame?
6. Is he a danger or benefit to Athens? How?

LESSON 17

Content

Style and the social order: art and adaptation

Concepts and Generalizations

The following terms need to be understood: *humanistic*, *anthropomorphic*, and *anthropocentric*.

The total configuration of a culture's basic orientation constitutes its style.

Every culture is structured and oriented by a definite style which gives it its unity, character, and distinction.

In each culture there is a general form of the forms of thought and expression, and this form expresses a profound cosmological outlook and a strategy for living.

Objectives

Students should be able to analyze examples of Greek art and categorize the elements of their style.

Students should be able to develop an hypothesis concerning the relationship between style and the social order.

Given the concept of adaptation, students should be able to speculate on the adaptive value of style.

Students should be able to list the salient traits of the classical style.

Development

The subject of this lesson is style, particularly classical style. Style, as expressed by either an individual or a culture, is a structured, coherent, self-consistent mode of feeling, thinking, and acting. Style is that which is distinctive about a person or a society.

Listed below are the characteristics of classical style:

balance
symmetry
proportion
harmony
order
unity
humanistic
anthropomorphic

solidity
strength
vigor
simplicity
clarity
precision
anthropocentric
real

rational
logical
analytical
self-restraint
temperance
moderation
vitality
aliveness

Have the students use the pictures in *The Human Adventure*, Ch. 9, to illustrate these characteristics of classical style. Also, by using other sources, get as many examples of classical art and architecture before the students as possible. Two excellent books are Maurice Bowva, *Classical Greece* (New York: Time-Life Books, 1965) and William H. Hale, *The Horizon Book of Ancient Greece* (New York: American Heritage Press, 1970).

By using these books it is possible to demonstrate the change in style that took place from the Archaic to the Hellenic, to the Hellenistic era. As the social order of the Greeks changes, their style changes. Arnold Hauser, *The Social History of Art*, vol. 1 (New York: Random House, n.d.), pp. 68-107 argues that style is correlated to the social order—indeed, reflects the character of the social order. As the Athenian social order became less aristocratic and more democratic, Athenian sculpture becomes less stylized and idealized. As we move towards the latter stages of the Hellenic Age and into the Hellenistic Age, the sculpture becomes increasingly naturalistic and individualistic. Illustrate this by moving from the works of Myron (Discobolos) and Polycletus (Spear-Holder) to those of Praxiteles (Hermes, in *The Human Adventure*, p. 187, bottom right) and Lysippus (the Apoxyomenos-athlete scraping mud from arm). Then show the "Old Market Woman" and the "Victory of Samothrace."

After explaining to the students that art reflects the sentiments and patterns of perception of its creators and patrons, ask the following questions: As the Greek social order became less aristocratic and more democratic, why did their art become less idealized and more representational of individual persons, less formal and more natural? Which pieces of sculpture do you like? What are the criteria underlying your preferences?

The Greeks expressed their style in many ways: (1) Aristotle's *Ethics* urged the Greeks to live in accord with the Golden Mean, the mid-point between two extremes. For example, one should be neither foolhardy or cowardly, but courageous, which he defined as the mid-point between these two extremes. (2) Plato's *Republic* defined justice and the ideal state in terms of an ideal order in which each citizen performed his ordained obligations and enjoyed his natural rights. As a quality residing in the individual, justice meant the harmonious ordering of the various elements of his being. "The good man does not let any element in his soul usurp the function of another, but like a musician who brings into harmony all the musical tones, so the good man, relating perfectly the three elements within himself (appetite, unselfish spirit, and reason) becomes harmonious." *(Republic IV)* (3) *Hybris* was defined by the Greeks as "insolence in prosperity," the tendency to become too confident and proud with success, which would lead to one's downfall, his *nemesis*. Men were subject to higher laws which they could not overstep with impunity. Moderation is essential. (4) The Parthenon embodies every element of the classical style. To mention some of the more obscure: Refinements, such as the entasis of the columns, the subtle swelling of the shafts which makes them seem to yield slightly under the weight resting on them with the result that they appear to be alive and elastic instead of stiff and inert, as would be the case if the profiles were mathematically straight. illustrate both the traits of vitality and idealization which are essential aspects of classical style. The sense of life and organic unity which the Greeks wanted to embody in the Parthenon would have been impossible if it had been made mathematically correct. (5) The Oracle of Delphi instructed men to know themselves to do nothing in excess. Again rationality, moderation, balance, and order are urged.

After having developed the concept of classical style, ask the following questions: Why did the Greeks develop this particular style? Could it have developed in response to a peculiar need of the Greeks? What was its functional value? Were the ancient Greeks unemotional people or very emotional? If you study a culture in which all of its political and spiritual leaders are advocating tolerance, what can we surmise about the culture?

For teacher background on these questions, read Friedrich Nietzsche, *The Birth of Tragedy* (New York: Doubleday & Co., 1956). Nietzsche argues that the classical style developed in response to the need of the Greeks to check and control their natural exuberance and irrationality. They needed a strong Apollonian style to contain and order their strong Dionysian selves. It was the vitality of the irrational element in the Greeks that drove them to develop a strong Apollonian control—the classical style.

LESSON 18

Content

Early Rome: culture and personality

Concepts and Generalizations

Personality is the pattern of that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by an individual as a member of society.

A gathering of individuals becomes a group when common goals, values, and norms are developed.

The following terms need to be understood: *patricians, plebeians.*

Objectives

Students should be able to describe the traits of the early Roman personality and explain how they developed as an adaptive response.

Students should be able to characterize their own personality and compare it with another's which is markedly dissimilar.

Students should be able to explain how the personality of the early Romans contributed to the imperial successes of the later Romans.

Students should be able to formulate an hypothesis explaining why it is not unusual for the poor and underprivileged to fail to use political power effectively once they get it technically.

Development

This lesson is a survey of Rome from its beginnings as a small city-state to the Republic. It is in this lesson that the students should develop an image of the early Roman, how he thinks, feels, and behaves. But to do so will require some background reading by the teacher since there is absolutely nothing in the available textbooks by which this can be done. Two excellent, easy-to-obtain books on Rome are: R. H. Barrow, *The Romans* (New York: Penguin Books, 1949) and M. Rostovtzeff, *Rome* (New York: Oxford University Press, 1960).

Have the students read *The Human Adventure*, pp. 194-199 Focus on the geographic position of Rome. Parallel events in Rome with those which have been studied in Greece.

In developing with the students an understanding of the character or personality of the early Roman, make clear the fact that the Roman mind is that of a farmer-soldier.

A farmer's lot is unremitting work. He must plan, prepare, till, and sow. Yet, his work alone will achieve nothing unless he is aided by forces which he cannot understand, let alone control. If he is to be successful, he must set himself in the proper relationship with these forces, and allow them to use him as their instrument. Thus the Roman as farmer was acutely aware of the powers outside man which had to be taken into account, to which man had to subordinate himself, if he was to be successful. Man must subordinate himself to superior forces and cooperate with them willingly. He must become an agent or instrument of great powers if he is to be successful.

As a soldier the Roman realized that he could be effective and secure only when he acted as a member of a unit. Obedience and cooperation were the very conditions of his existence. Only by the subordination and the making of oneself an instrument in the service of great powers could one achieve success and security.

The farmer-soldier mentality of the early Roman, which was born of experience and served him well, engendered a sense of obedience and dedication which was expressed first in the household, then in the city-state, and finally in the imperial idea.

A man should admit his subordination to something external which has a binding- power upon him. From this flows a sense of duty, purpose, and importance which requires hard work, discipline, and simple taste.

These are the cultural traits of the early Romans which were developed in response to their need in the context of their environment. These traits were adaptations that stood them in good stead with the challenges the Romans faced, and contributed to the development of the Empire, the success of which undermined the traits of the early Roman character. It is impossible to explain either the rise or the decline of Rome without reference to these cultural traits.

Many of the ideas in the above summary can be developed with the students by asking questions: How did the early Romans make a living? What is the experience of an ancient farmer? How did he regard nature? (Here the concept of animism must be developed.) How did the religious ideas and sentiments of the ancient farmer serve as a means of adaptation? What needs other than economic did the early Roman have to meet if he was to survive? (Here you are attempting to get at the need for self-protection, the military aspect of culture.) What are some of the demands placed on an individual if he is to function effectively as a member of a fighting group? How will the traits of personality developed in response to farming and fighting affect other aspects of culture, for example, family and political relationships?

Concerning the Republic: The development of the Republic from its establishment in 509 B.C. to the beginning of the Punic Wars, 264 B.C., is too complex for this course. The reference in the textbook to the struggle between the plebeians and patricians is too brief to have any meaning and the one event in that struggle which could be dealt with has not been included. In 287 B.C. the plebeians won a victory which gave the tribunes the power to govern Rome. The victory for democracy was complete. Henceforth, the plebiscites of the tribunes were the law of the state without ratification by any other organ of the government. In effect, the tribunes, which represented the plebeians, now controlled state policies. Yet, the plebeians did not seize and exercise political power. Why? Why did the plebeians keep voting for and electing patricians? ("The people preferred to choose as magistrates, and therefore as senators, members of the noble Roman families." Rostovtzeff, *Rome*, p. 47.) Why does the common man fail to exercise the political power afforded him by the constitution? How are the rich and well-to-do able to maintain control in a system which allows for democratic representation? For background information, the teacher may read Will Durant, *Caesar and Christ* (New York: Simon & Schuster, 1944), pp. 21-25, and Michael Rostovtzeff, *Rome* (New York: Oxford University Press, 1960), pp. 46-47.

LESSON 19

Content

The Republic and Julius Caesar

Concepts and Generalizations

The geography of an area in which a group lives influences its culture.

Relationships between groups and cultures tend to expand with increased technological development. Thus, the possibility of conflict and the need for cooperation increases.

As the circumstances in which a culture operates change and, as a consequence, the culture changes, the personalities of the people will change and readapt.

The breakdown of law and order, or the threat of such, is likely to lead to a representative form of government and give rise to the rule of a strong man, a dictatorship.

In times of stress or unusual danger, people are susceptible to demagoguery.

Objectives

Students should be able to explain how Rome's geographic position influenced her history.

Students should be able to explain why Rome and Carthage had conflicting interests.

Students should be able to describe and explain the effects of war on representative governments—in particular, the effects of the Punic Wars on the Roman Republic.

Students should be able to evaluate rationally the response of Julius Caesar to the troubles of Rome.

Development

In dealing with the Punic Wars and the fall of the Republic, this lesson will focus on the geographic position of Rome in the Mediterranean World.

Have the students read *The Human Adventure*, pp. 199-204. Also have them use the map on page 121 to survey the extent of the Phoenician influence in the Mediterranean. At the outset of the lesson, after the students have looked at the map showing the extent of Phoenician trade and colonization, ask the students why Rome and Carthage came into conflict with one another.

After the students have finished their reading, ask the following questions: Whose interest was served by the Punic Wars? How did the wars affect the plebeians? Why did the plebeians join the army and fight as they did? How did the wars affect the politics of the Republic? What happened to the personality traits which characterized the early Romans? Why?

Have a student read a simplified, narrative version of Shakespeare's *Julius Caesar* and relate it to the class. Then ask the students: Do you sympathize with Julius Caesar and Marc Antony or Brutus and Cassius? The textbook *The Human Adventure* expresses Shakespeare's bias, which is anti-republican. Have another student read about Julius Caesar and report to the class stressing Caesar's intentions of disbanding the Republic and setting himself up as the undisputed ruler of Rome.

After this report, have the students reconsider their earlier positions taken after reading the text and listening to the report on Shakespeare's view of Julius Caesar. Then have the students read "The Last Days of the Republic." After they have completed this reading, again have them consider their views on Julius Caesar. Also consider what has happened to the early Roman character, and why.

LESSON 20

Content

The Empire and Christianity

Concepts and Generalizations

The geography of an area in which a group lives influences its culture.

A people's use of the earth's natural resources is conditioned by its technological development.

Governments, developed in response to the needs for cooperative effort on the part of the members of groups, grow more complex as the groups increase in size and their problems become more complex.

In an urban culture, with large numbers of people living close together, laws are necessarily more elaborate and governing institutions are more complex.

Any substantial change of a culture will involve changes in its ideology.

A loss of orientation produces great efforts by people to reorient themselves, to give their lives a sense of identity, order, and value.

Objectives

Students should be able to describe the geographic character of the Roman Empire.

Students should be able to explain the necessity of complex, written laws in a civilized society.

Students should be able to describe the psychological and sociological function of an ideology.

Given some understanding of the function of an ideology, students should be able to set forth a hypothesis explaining why the conditions of the Empire are suitable for the rise of new ideologies.

Students should be able to express some of the basic attitudes and views of early Christianity.

Development

The theme of this lesson is the expansion of Rome and the establishment of the Empire. The consensus of the scholars is that Rome's imperial expansion was first motivated by self-defense, and only later, about the time of the third Punic War (149-146 B.C.), came to be impelled by economic greed and political ambition.

Have the students read *The Human Adventure*, pp. 205-210. Have the students trace the expansion of Rome by using the maps on pp. 195 and 214.

In developing an understanding of the geographic and economic character of the Empire, ask the following questions: What is the geographic feature that gives the Empire its unity? By what mode of transportation did the peoples of the Empire trade with one another at long distances? If the Mediterranean Sea were to become closed to the members of the Empire, what would likely happen to the economic and social order of these peoples? (This question anticipates Henri Pirenne's thesis that the Roman Empire did not "break up" A.D. 476, the year when the Odoacer deposed the last Roman emperor, but in the 7th and 8th centuries, when the Moslems gained control of the Mediterranean Sea.)

Concerning Roman law: Why did the Romans develop such a complex and comprehensive set of laws? How were their laws a response to a need or a means of cultural adaptation? Why do laws become more necessary and more complex as civilizations become more complex? Why do you suppose that the U.S. is a very legalistic culture? How do laws serve the interest of the rich and the powerful? How do laws serve the interest of the poor and the weak?

Concerning the rise of Christianity: What was the early Christian view of man? What is the Christian philosophy on the proper relationship among men? What is the nature of God? What is man's relationship to God? What is God's relationship to the world? What is man's relationship to the natural world? What is the purpose of life? What is the foremost hope of the early Christians?

Concerning Roman response to Christianity: What was the usual imperial policy of the Romans towards the beliefs and customs of the various peoples of the Empire? Why did they become concerned about Jesus? Why were they concerned about the spread of Christianity? What was the appeal of Christianity to increasing numbers of people in the Empire?

Have the students select several of these passages from the Bible to read and report on: What is Jesus attacking? Whom does he threaten? What new vision of life does he present? Use this occasion to distinguish between primary and secondary sources.

Events in the Life of Jesus

Annunciation—Matthew 1: 18-25; Luke 1: 26-38

Nativity—Luke 2: 1-20

Visit to the Temple—Luke 2: 41-50

Baptism—Matthew 3: 13-17; Mark 1: 9-11; Luke 3: 21-22

Temptation in the Wilderness—Matthew 4: 1-11; Mark 1: 12-13; Luke 4: 1-13

Transfiguration—Matthew 17: 1-8; Mark 9: 2-8; Luke 9: 28-36

Entry to Jerusalem—Matthew 21: 1-11; Mark 11: 1-11; Luke 19: 28-38; John 12: 12-16

Clearing the Temple—Matthew 21: 12-17; Mark 11: 15-17; Luke 19: 45-46; John 2: 14-16

Last Supper—Matthew 26: 20-35; Mark 14: 12-31; Luke 22: 7-39; John 18: 2-12

Arrest—Matthew 26: 47-56; Mark 14: 43-52; Luke 22: 47-54; John 18: 2-12

Crucifixion—Matthew 27: 32-56; Mark 15: 21-41; Luke 23: 26-46; John 19: 17-37

Condemnation—Matthew 27: 1-26; Mark 15: 1-15; Luke 22: 66, 23, 25; John 18: 28; 19: 4-16

Resurrection—Matthew 28: 1-10; Mark 16: 1-14; Luke 24: 1-12, 36-43; John 20: 1-29

Ascension—Luke 24: 50-53

Other Important Passages

Charity—Matthew 25: 35-40

Faith—Matthew 21: 18-22

Forgiveness—Matthew 18: 21-22; Luke 17: 3-4

Golden Rule—Matthew 7: 12; Luke 6: 31

Greatest Commandment—Matthew 22: 34-40; Mark 12: 28-31; Luke 10: 25-28

Hypocrisy—Matthew 6: 5-6; 15: 7-9

Judging—Matthew 7: 1-5; Mark 4: 24; Luke 6: 37-42

Lord's Prayer—Matthew 6: 9-13; Luke 11: 2-4

Loving Enemies—Matthew 5: 44; Luke 6: 27-35

Mercy—Luke 6: 36-38

Beatitudes—Luke 6: 20-23

New Standard—Matthew 5: 20-48

Service—Matthew 20: 24-28; 23: 11-12; Mark 10: 41-45; Luke 22: 25-27

Tribute to Caesar—Matthew 22: 15-22; Mark 12: 13-17; Luke 20: 20-26

Paul's Teachings on the Christian's Relation to Roman Government—Romans 13: 1-10; on Greek Ideas and Christianity—Acts 17: 16-32; on Missionary Work—Corinthians 1, 9: 13-23; on Christian Love—Corinthians 1, 13: 1-13

LESSON 21

Content

Two ways of life: Classical humanism v. Judeo-Christian way

Concepts and Generalizations

The following terms need to be understood: *metaphor, theocentric, anthropocentric, humanistic, classical orientation,* and *Judeo-Christian orientation.*

We perceive and think in terms of categories or models which are frequently metaphors. Thus, our perceptions and thoughts are controlled by the metaphors we use to organize and interpret the raw data of our experience.

Every cultural system is an interconnected series of ideas and patterns of behavior in which changes in one aspect generally lead to changes in other segments of the system.

The radical transformation of a society involves the changing of every aspect of its culture, and this process of change involves a complex interaction among all aspects of culture.

The radical transformation of a society always leads to the breakdown of the old schemes of orientation, and thus to the rise of new ways of orientation.

Objectives

Given the study of this and the previous two units, together with the review of this lesson, students should be able to trace in brief form the ideological development of men from tribal societies through the decline of classical civilization.

Students should be able to explain the relationship between the character of social orders such as tribal society, city-state society, and cosmopolitan society.

Students should be able to explain why any radical transformation of a society's political and social conditions necessitates corresponding changes in its modes of orientation.

Students should be able to explain and apply to hypothetical situations the attitudes and ideas of a Roman humanist, a Stoic, an Epicurean, and a Christian.

Development

This lesson focuses on the decline of the Roman Empire, the transformation of classical culture, and the spiritual and intellectual response of Christianity.

Have the students read *The Human Adventure*, pp. 212-215. Here is a perfect opportunity to get at the metaphoric nature of much of our language. What do we mean by "the decline and fall" of an empire? What do we mean by the "break up" of a society? What do we mean by the "dissolution" of a culture? A building can "decline and fall," a ship can "break up" on a reef, and a cookie can "crumble" or "dissolve" but what do these processes mean with regard to a culture? What took place, everyone would agree, was a radical transformation of the classical culture. The questions are: (1) What was the nature of the transformation? What, specifically, took place? (2) Why? What developments initiated and led to the radical transformation?

With regard to the first question, have the students set up a list of questions. The objective here is to lead the students to use the basic categories of the six aspects of culture to analyze the changes that took place in Roman culture between, say A.D. 400 and 800. Do not attempt to answer the questions asked. The material necessary to develop answers is not available to the students. The important thing here is that they recognize the basic categories of questions that must be asked to explain large-scale historical developments. If the students have trouble, have them use the chart "Needs and Culture" to get started.

Concerning classical and Christian orientations: Have the students draw a chart by which they can juxtapose and compare the classical view of the world with that of Christianity. For background the teacher may read Matthew Arnold, *Culture and Anarchy* (New York: Cambridge University Press, 1932), "Hebraism and Hellenism." Arnold argues that Hellenism (classical thought) and Hebraism (the Judeo-Christian heritage) are the two basic orientations of the Western world, and that the intellectual and spiritual history of the West is a movement back and forth between these two poles.

The following is an outline of Arnold's views:

Judeo-Christian Orientation

1. Theocentric—the source of goodness and knowledge is God. The philosophy that what is right is God. Everything centers around God.
2. The concern is with that which ought to be, knowing and doing the will of God.
3. Life is a moral problem. To know and do the will of God is all important.

4. Faith and revelation are the ways to a knowledge of God and salvation.
5. Man is sinful by nature, essentially bad and irrational. This is particularly true after Augustine and before Thomas Aquinas.

Hellenic Orientation

1. Humanism—the source of goodness and knowledge is man. Man is the measure of what is and ought to be, the source of knowledge and value.
2. Concern with what is—the concern is to know how things are, the nature of things.
3. Life is an intellectual problem.
4. The intellect is all important, for to know what is or how things are is to insure proper conduct. Improper conduct is a result of the failure of the intellect.
5. Reason, therefore, is the way to a knowledge of truth, the means for achieving the good life.
6. Man is, by nature, good and rational.

Some historians and philosophers, for example, Alfred North Whitehead, *Adventures of Ideas* (New York: Macmillan Co., 1933), argue that the style of a civilization turns in the last resort on the image of man that is in the minds of those who belong to it.

LESSON 22

Content

The ideological responses to the rise and decline of classical culture

Concepts and Generalizations

Attitudes and ideas may be seen as strategies for coping with problems inherent in certain situations.

If the established attitudes and modes of thought are not adequate for coping with new problems which emerge from new situations, men will be puzzled and frustrated and will move to develop new attitudes and ideas.

Ideas and attitudes develop in response to tensions in an effort to solve problems and as a means of making life more meaningful and worthwhile.

A mind that is oriented can function freely and confidently even under great pressure and when faced with difficult problems.

Objectives

Students should be able to set up a set of basic questions, the answers to which would describe and explain the transformation of Roman society.

Given some understanding of how we use categories to select, organize, and interpret our experience, and given an explanation of a metaphor, students should be able to give some examples of frequently used metaphors and to identify their origins.

Students should be able to compare and contrast the basic points of view of classical and Christian thought.

Given their previous study, students should be able to set up an hypothesis explaining why the image of mankind is central to a people's style.

Development

This lesson is a review of classical civilization; yet, its central focus is new: the ideological set of the people of the early classical world and its subsequent changes in response to the challenge of changing circumstances.

Have the students read or read to them "Culture and Orientation: From City-State to Empire" (p. 98). Also at the appropriate time, supplement this with the two readings of excerpts from Epictetus and Epicureus (p. 101).

The role of ideology or the necessity of orientation, together with an understanding of the relationship between the ideology or orientation and the social situation, is the theme of these readings. In developing the concept of orientation or ideology, of man's need for a sense of identity, order, and value, the students focus attention on the all-embracing concept of culture. Have the students schematize as much as possible the orientative set of (1) the tribal people (review Robert Redfield's "Folk Society"); (2) the city-state people (review "The Individual and Culture in Greece.") For background information, the teacher may see Fustel de Coulanges, *The Ancient City* (Garden City, N.Y.: Doubleday & Co., n.d.), Ch. XVII; and Alvin W. Gouldner, *The Hellenic World* (New York: Harper & Row, Publishers, n.d.), Ch. 3; (3) the Hellenistic and Empire people—Stoicism, Epicureanism, the idea of the Empire; and (4) the Christians. To supply background for comparing the Roman idea of the Empire with the Christian Kingdom of God, see Charles Norris Cochrane, *Christianity and Classical Culture* (New York: Oxford University Press, 1957).

Attempt to get the students emotionally involved in the various schemes of orientation set forth. Ask questions such as: Who makes the most sense to you, Epictetus or Epicureus? When would you have rather lived, during the era of the tribe, the city-state, or the Empire? Why? Which era is most like that of the present? (According to many historians, there have been four great eras of cultural transition which have involved major ideological developments: first, the Neolithic era; second, the Hellenistic or Empire era; third, the Renaissance era which culminated with the Enlightenment; and fourth, the current era. These eras were periods of profound and rapid transition, each of which was experienced by its people as a time of crisis. As Alfred North Whitehead has written, "On the whole the great ages have been the unstable ages," the ages when men were challenged by new circumstances to develop new modes of adaptation, new ideas and sentiments, new tools and institutions.)

The following is a review outline of the rise and decline of classical culture. It is not, of course, an overview of ancient man, for we have considered only a small portion of the ancient peoples of the world. Of this the student should be aware. Also he should be aware that the reason equal consideration was not given to, say, the Mayans or the ancient people of the Indus River Valley is not that the accomplishments of these peoples are somehow less ingenious or grand but simply because if one lives in a Western culture and wants to understand it better, he must understand the past cultures of which his is a precipitate. Given the dangers of ethnocentricism, expressed at one level in our attitudes towards one another at home and at another level in our attitudes towards foreigners who transgress our desires, it is imperative that any view of the past which carries with it an invidious comparison with any other be corrected with the anthropological understanding of cultures. This is perhaps the most important understanding motivating and guiding this course of study.

Rise and Decline of Classical Culture

I. Review of Classical Civilization

Independence of thought never developed into an ideal virtue in ancient civilization. The human was not viewed as a cosmically significant individual. The human individual was regarded as essentially a social being, deriving his worth and significance from the social body. Apart from it, he was nothing; or, as Aristotle put it, "either a God or a beast."

As civilization advanced, the prescriptive demands of the social and political groups enfolding man lost their potency, and the human mind found even greater range for its exercise. Politically the result is the rise of autocrats of one or another type, to whom men surrendered their political capacities.

In the Empire the release of the individual from his old ties reached its completion. In this fact must be found the basic cause at once for the (1) inexorable decline of the old structure of Greco-Roman thought and also for (2) the rise of a new order of thought. The new order of thought is best demonstrated in Christianity, but it was not originated by Christian thinkers.

The intellectual revolution in the Roman Empire was an internal, general movement of ancient society independent of creed or class.

II. Greece: Limits on the Individual

In his *Republic,* Cicero contrasted the Roman and Greek spirits. The latter he visualized as one of rampant individualism; the former, as one of submergence of the individual for the good of the group. But in truth, in both states the individual was submerged in the group.

The aim of the "good life" to which these Greek states were dedicated was communal, not an individual matter. There was a strong mutual connection of thinker and society. The citizen was expected to yield to the needs of society and there was strong opposition to the introduction of new ideas. Also Greek thought was stamped with an idealistic view which could never establish the individual as an independent object justified in independent thought.

By the 4th century B.C. the power of the city-state to absorb the energies and devotion of its citizens began to wane. The horizon of the Greek world was broadening both intellectually and geographically, and no efforts by the conservatives could withstand the criticism of the old ways which the rational movement of the Sophists in the fifth century unleashed. The old ways were subjected to rational criticism and in a large measure discredited. The individual was freed from ancestral custom.

The individual, however, became less significant politically. Ideas of political freedom declined and material reward of temporal prosperity became increasingly important. Freed from the bonds of ancestral custom, the individual was lost in the crowd and became a simple number in the midst of an infinity of human beings like himself, who knew nothing of him—nor did he know anything of them—a man who stood alone in bearing the weight of life, without friend and without reason for existence.

The philosophers, the Stoics, Epicureans, and Cynics, developed an internal discipline which took the place of the old communal restraints which had dissolved under the pressure of new conditions. By developing an internal independence, a detachment from the world beyond their control, they engendered a new sense of freedom and significance. *Autarky,* or self-sufficiency, was the key to their newly developed sense of freedom.

III. Rome

In early Rome, obedience to established legal authority, family, state, gods, modes of thought and social organization was restrictive.

After the debacle of those authorities, the question was this: Could Roman thinkers take the great step of evolving a new view of man and the universe which would root him as a citizen and thinker in a universal Mediterranean state?

When Rome arose, the individual had been severely limited by ties of group custom; in being liberated therefrom, he was also losing his power of political action.

Feeling lost and helpless, alone in a cold and indifferent world, devoid of any sense of purpose or significance, men yearned for peace and prosperity in a material world and a sense of security and purpose on the spiritual level. By yielding their own minds, men received, or hoped to receive, a symbol on which they might rely for mental security and material prosperity.

They longed for a symbol of certainty, calmness, justice tempered with mercy, a mixture of the divine and the paternal, a sense of order in the chaotic world.

The revolutionary change which accompanied wars and expansion dissolved the communal bonds which not only restricted and restrained the individual but also gave his life order and significance, purpose and direction. Released from these bonds, he was free as never before, but he was also detached from all that which gave him a sense of meaning and significance, a feeling of power and control. Thus, now, he felt lost, purposeless, and helpless.

IV. Empire

The Empire offered its subjects certain substitutes for the support and control which men of earlier ages had derived from political groupings, from close social and religious ties, and from the traditions and customs of the groups.

The substitutes were essentially three: (1) the ideal of an eternal world-state in which all men were members and from which they could receive social and economic justice; (2) material well-being for the individual's body; and (3) the improvement of the individual's mind—the Stoic creed attempted to excise the emotions from the governance of human action. Man stood alone, separated from nature and from his body; if he felt dissatisfied, the cure lay in even greater concentration on the mind alone.

Most men were content with the role of placid sheep under the care of a good shepherd. Those few who were not could turn to the inherited resources of the Greco-Roman intellectual synthesis and from this source might strive to develop some purpose for their existence and a direction for their efforts. But the intellectual heritage had a serious weakness as a crutch for dissatisfied individuals. The ideal of the just and peaceful world-state, the physical rewards it offered, and the extension of Greco-Roman civilization by education was too demanding intellectually and too unsatisfying emotionally for most people.

The process of development had freed the individual ever more from the ties and customs of the groups in which he had been encompassed. In the Empire, the human stood forth independent and isolated, dependent upon his own powers for the construction of a pattern of life. Most men found their individual powers inadequate to this challenge.

V. Summation

The second century was an epoch of decay and sterility, from the point of view of classical culture. To a minor degree, political causes may be adduced for this decay. Men did come to value security and material reward far above freedom, above independent thought and action. Men did learn to be quiet and passive and to eschew political matters. To an even lesser degree, the decline in ancient civilization was the product of changes in the composition of classes in the Empire. However, the major factor was the isolation of the individual and his inability to support his isolated position.

Culture and Orientation: From City-State to Empire

Culture represents man's response to his needs. It is his way of making himself more at home in the world. Since man does not live by bread alone, some of his most creative efforts have been to satisfy his basic psychic needs, both rational and emotional. Today in the Western world more than a few people have come to feel that they are homeless. Having experienced the loss of orientation, they feel that they are lost, alone, and helpless, without purpose or significance. This break up of psychic orientation is our primary concern, but since culture and man's personality are more or less an integral whole, the total cultural situation must be brought into focus.

The Problem of Orientation in History

One of the most enlightening and instructive eras to study in pursuit of a better understanding of the nature of orientation is that from the dissolution of the city-state in Greece and Asia Minor, about 300 B.C., to the decline of the Roman Empire and the rise of Christianity.

The ancient cities were well organized, highly integrated, and relatively secure social units. The scope of a man's world was very limited. His loyalties were direct and personal. Tradition was secure. Ideas and practices within each city-state were very similar, and there was little or no diversity. Independence of thought never became a practice or an ideal virtue during the Hellenic era. Neither was the human being ever regarded as a cosmically significant individual. He was regarded as essentially a social being. The good life was conceived in terms of the community, not the individual. Also Greek thought was stamped with an idealistic view which could never establish the individual as an independent being justified in terms apart from or above the social group. The individual was both socially and spiritually submerged into the group. But he was secure. All of his needs, both physical and psychic, were well satisfied by the tightly knit social order. He felt quite at home in the world. He knew who he was and was well known by others; his sense of identity was secure. He had some definite ideas about the nature of the universe, the gods, and his social order; his sense of order was sure. He entertained few, if any, unanswerable questions as to the purpose and meaning of his life; his sense of value was strong and stable. In short, the individual of the ancient cities was very well oriented.

By the latter part of the 5th century B.C., however, the power of the city-state to absorb the energies and devotions of its citizens had begun to wane. The expansion of the geographic and intellectual horizons of the Greeks led many of them to subject their old ways to rational criticism and to effectively discredit them. Although more and more people were gradually freed from the prescriptive commands of ancestral custom, this freedom from the old social restrictions left men less secure.

After the destructive Peloponnesian Wars and the break up of Alexander the Great's Empire, the insulation of the small city-state was stripped away, and the individual had to come to terms with and find a place in an enormously enlarged environment. Freed from the bonds of ancestral custom, the individual was lost in the crowd and became a mere number in the midst of a multitude of human beings like himself, a man who stood alone in bearing the weight of life, without friend and without reason for existence. The philosophers, the Stoics and Epicureans, developed an internal discipline which took the place of the old communal restraints which had dissolved under the pressures of new conditions. All of the philosophers addressed themselves to the task of redressing the imbalance between little man and huge world. They developed an internal independence, a detachment from the world beyond their control, and thereby developed a new sense of freedom and significance. *Autarky*, or self-sufficiency, was the key to their newly developed sense of identity and freedom.

To endow man with *autarky* in the face of a world which threatened to overwhelm him, either the world must be shown to be less important than it seems, or man more important. The first of these strategies was utilized by the Epicureans, the second by the Stoics.

The Epicureans developed a new view of the cosmic order. The world and everything in it was composed of accidental chains of atoms moving about in empty space. Everything from earthquakes to daydreams was explained in terms of atoms in motion. No divine intervention was posited. The cosmos was utterly without design or purpose, and no values or sanctions existed external to man. Man was, therefore, wholly independent and the sole guide for his life. His only gauge of conduct was pleasure. By reason he was capable of understanding the nature of things as they were, and thus able to order his life so as to maximize pleasure and minimize pain. Always man was to be on guard against becoming too involved and expecting too much. He was to maintain his inner independence, his *autarky*. This was the Epicurean response to the breakdown of the Hellenic orientation. The universe is a meaningless swirl of atoms. Man is rational and the source of all value. The purpose of life is to live rationally, increase the simple pleasures of life, and above all keep detached and free.

The Stoic cosmos was as precisely ordered as the Epicurean was anarchic. The universe and everything in it was ordered and directed by certain natural laws. Man was rational and capable of understanding the natural laws. Man's goal, therefore, was to achieve perfect knowledge by reason and to live in accord with the nature of the universe. Possessing reason, the Stoic realized that most men were enslaved by false and frivolous opinions, captivated by the trivia of things social and material. For the Stoic the goods men commonly valued and strived for were things to which a rational man would be indifferent and free. Such things as wealth or position are external to man and do not affect him if he attains perfect reason. The reasoning part of man is part of the divine reason, the reason by which all things are perfectly ordered. The Stoic achieved *autarky* not by rejecting the divine but by identifying himself with it. The Stoic response to the dissolution of the Hellenic orientation was this: The cosmos is perfectly ordered by a universal reason which pervades everything. Man is endowed with a spark of universal reason, the source of his dignity and power. The Stoic goal is to live in accord with reason, in harmony with the natural order, and free from the transitory trivia of things social and material.

The Roman Empire offered its subjects certain substitutes for the support and control which men of the earlier city-states had derived from close political, social, and religious ties, and from the traditions and customs of the group. The new ideal provided by Greco-Roman culture was that of a just, peaceful, and prosperous world-state in which all men would be guaranteed social justice, material well-being, and spiritual security. This devoutly desired world was to be brought into existence and sustained by the collective efforts of men who would severely discipline themselves in the service of the state, who would by force of reason allay any emotional misgivings and squelch any individualistic impulses. In accord with the Stoic creed, emotions were to be repressed and denied any influence in the governance of human conduct. If men felt dissatisfied, the cure lay in ever greater concentration on the mind alone. Only a few men were able to reorient themselves in this manner and live rationally in service of the state. Most men found their individual powers inadequate to this sort of rational task.

The intellectually inclined were thus able to reestablish a sense of orientation which gave them some clear and definite answers to these basic questions: Who am I? What is the nature of the universe? What is the meaning and purpose of life? The answers given by the philosophers were in response to their total cultural situation together with their particular mental needs and inclinations. The common man, however, did not find the answers of the thinkers relevant to his needs. Feeling lost and helpless, isolated and alone in a cold and indifferent world, he was filled with anxiety and without a sense of security and purpose on the spiritual level. Desperately he longed for a symbol of certainty, a mixture of the divine and the paternal, which would provide a sense of order and security in a chaotic world.

Most men were content with the role of placid sheep under the care of a good shepherd. To gain peace and security, order and efficiency, the populace surrendered their freedom and destinies to the arbitrary whims of an absolute emperor. They sacrificed their political freedom to the idea of the father-emperor. Vaguely they looked to the emperor as a divinely appointed ruler who would unite the world in peace and prosperity, dispense justice to all, and set the turbulent world aright. Theirs was a childlike faith, born of desperation and sustained by profound anxieties which threatened to overwhelm them. Under dictatorship, and under a rigid and impersonal bureaucracy, conformity means security and safety. The quiet man becomes the proper man: the happy man is the adjusted man or the man who has no impulses contrary to the existing system and is absolutely passive. Nonconformity means fearful possibilities of insecurity and complete annihilation. So men cease to protest, cease to maintain their individuality, and become mere robots. The only protest is the assertion of the inner freedom of man, the freedom of the Stoics and Epicureans.

All of these developments were in response to the break-up of the cultures of the city-states which left their people in a condition of disorientation. As the city-state societies developed and became more urban, the prescriptive demands of society which bound men together loosened and lost their potency. The mental horizons of the people were extended, and the old ways were subjected to criticism. Traditional modes of thought were discredited, but new ways which would fulfill the psychic needs of men were not readily available or easily developed. Most men simply muddled along living lives of quiet desperation. The political turbulence of the fourth century, however, filled increasing numbers of men with an unbearable sense of insecurity and impelled them to seek a more secure means of orientation, a way that would allow for the full expression of their longings and give peace to their fears.

In response to this condition, a new structure of thought developed and spread throughout the length and breadth of the Roman Empire. An intellectual revolution took place and Western man developed a new view of himself, the universe, and his purpose. The new view of the world, of man, and of the value of human life was most fully embodied in Christian thought. Christianity arose and spread in response to the human needs and potentialities which the Greco-Roman ideal had failed to satisfy. That it was possible to attain a goal of permanent security, peace, and freedom through political action, especially through submission to the virtue and fortune of a political leader, was explicitly denied by the Christians. This new view of man and the universe, of the purpose and possibilities of human life, may be seen as a reaction against the classical mode of orientation.

More than any other man of his time, Augustine was the architect of the Christian orientation that rose from the ruins of the classical world. Augustine's view was constructed on two cognate assumptions: the perfection of God and the imperfection of man. According to Augustine, man is a totally depraved being corrupted by original sin. He is irrational and absolutely helpless. Sinful and irrational, man can do nothing good except by the grace of God. All power resides in and is freely given by God. Knowledge is a matter of divine revelation and is given only if God so wills. Man is merely the passive recipient of knowledge, the instrument of God's will. God is both the source and object of all knowledge.

The universe, in Augustine's view, was created and is ruled by God. Thus, the universe is theocratic and man's history is teleological. The purpose and plan of God is revealed in everything, especially the history of man. God is the source of all power and the ground of existence; therefore, since God is perfect and just, everything in the universe is absolutely perfect and just. That which appears to be evil is simply the absence of the fullness of being. All things flow from God in fulfillment of God's purpose.

God is the source and object of all value. His will is good, the only measure of right. To achieve salvation or eternal life, man must live in accord with the will of God. Of course, man can do so only if God so wills and if he receives God's freely given grace. The ways of God are beyond human comprehension, but if man will turn from the City of Man to the City of God in humility and contrition, if he will admit his corruption, accept his impotence, and believe in the goodness of God and the justice of the universe, he may be illuminated by the divine light of understanding and know that all that happens is good and just. This knowledge is the source of the peace that passes all understanding.

Augustine's response to his search for orientation was relevant to the needs of most men of his time and place. The vast majority, utterly lost and alone, developed a feeling of despair and hopelessness and a sense of individual worthlessness and insignificance. Early Christian doctrines gave expression to what these people felt and, by rationalizing and systematizing this attitude, increased and strengthened it. These doctrines presented a picture of the individual God and the world in which these feelings were justified. These feelings were justified by the belief that the insignificance and powerlessness which an individual felt came from the qualities of man as such and that he ought to feel as he felt. Moreover, they taught that by fully accepting his powerlessness and evilness of his nature, by the utmost self-humiliation, and also by unceasing effort, he could overcome his doubt and anxiety. Also, by complete submission, he could be loved by God and could at least hope to belong to those whom God had decided to save.

These Christian doctrines grew from the spiritual aspirations and human needs of the frightened, uprooted, and isolated individuals who had to orient and relate themselves to a new world. To read Augustine's *Confessions* is to witness an individual in quest of identity, order, and value. To read *The City of God* is to listen to a well-oriented individual describe his highly integrated view of himself, God's universe, and the purpose of life. When the values and institutions that had given coherence to the ancient world for hundreds of years were fracturing and crumbling, a new view and vision arose which made possible for all men a sense of dignity and worth, of hope and peace and joy which seem to elude most people except through certainty.

Epictetus: A Stoic

On Freedom

The man is free whom nothing hinders, who deals with things as he wishes. But the man who can be hindered or driven into anything against his will is a slave. And who lives without hindrance? He who aims at nothing which is not his own. And what things are not our own? Whatever we are powerless to have or not to have, or to have of a certain quality or under certain conditions. The body, then, is not our own; property is not our own. If you crave one of these things as if it were your own, you will pay the price merited by the man who desires what is not his. The road leading to freedom, the only release from slavery, is to be able to say cheerfully, "Lead me on, O Zeus and Destiny, where I was once assigned by Thy decree."

Man as Spectator

Man has been brought into the world to be a spectator of God and his works, and not only a spectator but also an interpreter. So it is shameful for man to begin and end where irrational animals do; rather he should begin like them but end where nature has ended concerning us; and nature ended with contemplation and understanding and a way of life harmonious with her.

Order and Peace of Mind

Anyone who has carefully studied the administration of the universe and has learned that "the greatest and most powerful and most comprehensive of all governments is this one which is composed of men and God, and that from God have come the seeds of existence to all things begotten and growing on the earth, and most of all to rational creatures, since they alone by nature share in the society of God, woven together with him through the faculty of reason"—why will not such a man call himself a citizen of the universe, a son of God, and why shall he fear anything that happens among men?

Epicureus

On Pleasure

Pleasure is an original and natural good, but we do not choose every pleasure. Sometimes we avoid pleasures when a greater pain follows them; and many pains we consider preferable to pleasure when they lead eventually to a greater pleasure. Self-sufficiency is to be sought. Luxuries are hard to get, but natural things are easy and give us much pleasure.

When we say that pleasure is the purpose of life, we do not mean the pleasures of the sensually self-indulgent, as some assert, but rather freedom from bodily pain and mental disturbance. The life of pleasure does not come from drinking or revels, or other sensual pleasures. It comes from sober thinking, the sensible investigation of what to choose and to avoid, and getting rid of ideas which agitate the soul. Common sense is our best guide. It tells us that we cannot live happily unless we live wisely, nobly, and justly; nor can we live wisely, nobly, and justly without being happy. The virtues are inseparably linked with pleasure. For whom do you rate higher than the man who has correct beliefs about God, who has no fear of death, who has understood the purpose of Nature, who realizes that pain does not last long, and that Necessity, which some people consider the directing force of the world, is partly a matter of luck and partly in our power?

On Death

Accustom yourself to think that death means nothing to us. For what is good and bad is a matter of sensation, and death is an end of sensation. Grasping this principle makes human life pleasant, not by giving us any promise of immortality, but by freeing us from any desire for immortality. For there is nothing in life to be afraid of for a man who understands that he need not be afriad of its extinction. So death, usually regarded as the greatest of calamities, is actually nothing to us; for while we are, death is not and when death is here, we are not. So death means nothing to either the living or the dead, for it has nothing to do with the living and the dead do not exist.

On Justice

Justice is a bargain based on self-interest, which we make so as to avoid being injured by others or injuring them.

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Some Suggested Films

Aegean Age. Sd 1169.2 (14 min.).
Alexander the Great and Hellenistic Age. Sd 1206.2 (14 min.).
Ancient Egyptian. Sd 387.3 (27 min.).
Ancient Egypt. Sd 576.1 (10 min.).
Ancient Greece. Sd 506.1 (11 min.).
Ancient Persia. Sd 1217.1 (11 min.).
Ancient Rome. Sd 260.1 (11 min.).
Aristotle and the Scientific Method. Sd 765.2 (14 min.).
Athens—The Golden Age. Sd 418.3 (30 min.).
Claudius—Boy of Ancient Rome. Sd 1095.2 (16 min.).
Decline of the Roman Empire. Sd 704.2 (13 min.).
Egyptian Village. Sd 754.2 (18 min.).
Egypt—Kingdom of the Nile. Sd 15.1 (10 min.).
Journey into the Past. Sd 1090.2 (21 min.).
Julius Caesar—The Rise of the Roman Empire. Sd 343.3 (22 min.).
Life in Ancient Greece. Sd 662.2 (14 min.).
Life in Ancient Rome. Sd 1096.2 (14 min.).
Our Inheritance from Historic Greece. Sd 548.1 (10 min.).
Our Inheritance from the Past. Sd 512.1 (10 min.).
Rise of the Roman Empire. Sd 706.2 (13 min.).
Roman Wall. Sd 843.1 (10 min.).
Six Faces of Pharaoh. Sd 486.2 (20 min.).
Spiral of Rome. Sd 424.3 (20 min.).

UNIT FIVE

Medieval Civilizations: Europe, Islam, and Africa

Introduction

The unit on the Middle Ages deals with three concepts: cultural diffusion, the evolution of a cultural system in response to changing circumstances, and the great man in history.

The term Middle Ages, or Medieval civilization, is one that is used by Western historians to mark off the period of time, roughly A.D. 500-1500, between the classical and modern eras. It is not a precise term, even in Western civilization, but is an intellectual convenience to mark off a distinctly different cultural system from the ones that preceded and followed it. For Western Africa and the Moslem world, the term has even less significance. The civilizations that developed in those two regions of the world are logically included in the same unit because they developed during the same time period as the Middle Ages in Europe. However, to infer that the Western Sudan kingdoms or the Islamic Empire were middle eras is misleading because both were flourishing civilizations at the height of their power and influence. Another reason for including all three cultures in the same unit is the relationship that existed among them. Islam expanded and the West African kingdoms flourished during a time in which Europe was weak. During the modern era which followed, the rise of Europe will correspond to a decline in influence of both the Arab and African worlds. The influence of the Moslem world on both Africa and Europe was significant. The cultural diffusion of Islamic arts and sciences had great impact on the evolution of the European and Western Sudanic cultures. For all of the above reasons it seems logical to include the three cultures in the same unit, even with the misleading term Middle Ages as the title.

Cultural diffusion is the process by which culture traits spread from society to society. In both the West African kingdoms and the Islamic Empire the physical extent of the lands under one government and the widespread trade carried on within the lands guaranteed diffusion of ideas, customs, and artifacts. The role of the Arabs as preserver and transmitter of Greek, Persian, and Eastern ideas was a crucial one in laying the intellectual foundation for the modern age. The Moslem love of learning and systematic translation into Arabic of information gleaned throughout the Islamic Empire made possible the subsequent age of science in the Western world.

In Europe the continuous migrations, raids, and invasions throughout the early Middle Ages insured a steady exchange of cultures. It is an oversimplification to say that Medieval civilization in Europe was merely a mixture of Roman law and organization and German energy and strength. In truth all the various tribes and societies that intermingled, acculturated, and assimilated in Europe contributed to the evolution of Western civilization. The impact of the Islamic world, particularly after the Crusades, was tremendously significant.

The concept of man and societies in adaptation is, of course, the major theme of the entire year's course. In this Unit, also, there is ample opportunity to demonstrate and review this theme. In each of the cultures studied, the students should be encouraged to see the system that evolved and understand the interrelatedness of the parts of the system. The students should perceive the inner logic of the systems and understand that the institutions that developed helped the people to solve their basic problems of life in ways that made sense to them. It should also be stressed that institutions evolved gradually through time, that they did not spring up full blown overnight. A good example is the evolution of the feudal system in Europe. When it became obvious that outside forces, barbarian tribes, were a security threat, the kings or local chieftains paid armed retainers, knights, to help protect their kingdoms. As the equipment and training of these retainers became more sophisticated and expensive, the kings had to pay more than subsistence for their services. Since money was scarce and land was plentiful, it was natural that grants of land would be given to the knights for their military services. A feudal contract system evolved in which each party, king and knight, lord and vassal, had certain duties and obligations. Each vassal would, in turn, protect the peasants on the land in return for a portion of the crop. The entire feudal system became quite complicated and varied in detail from place to place. The point stressed here is that this adaptive system evolved slowly over time to meet the needs of the society which developed it.

The evolution of the African kingdoms and the Islamic Empire, likewise evolved through time to meet needs as they developed. The connections of great leaders such as Muhammad, Charlemagne, Mansa Musa, and Askia with specific societies bring up the third major concept, which is that of the great man in history.

Most historians today deny the great man theory of history, that history is really the biographical study of significant leaders. The more accepted view is that great leaders should be viewed as part of the stream of history and that it is a combination of circumstances and individual personality that produces a great man. The view that the great man stands outside of history and orders it to his will is held by very few historians today. Thus, if conditions were not suitable for a man to unite the Arab people in the 7th century, neither Muhammad nor any other man would have been able to do it. The same is true for Charlemagne and Mansa Musa. The chapter "Society and the Individual," E.H. Carr, *What Is History*? (New York: Alfred A. Knopf, 1962) is very good on this concept. Carr says on p. 68, "What seems to me essential is to recognize in the great man an outstanding individual who is at once a product and an agent of the historical process, at once the representative and the creator of social forces which change the shape of the world and the thought of men."

The kind of attention and emphasis that the teacher wants to place on the three concepts of cultural diffusion, evolution of cultural system, and the great man in history depend, of course, on the interests and abilities of both the teacher and the students.

The following textbooks have materials on this subject:

Europe

The Human Adventure, pp. 254-287. *Man and Change*, pp. 199-207. *Living World History*, pp. 134-173. *Story of Nations*, pp. 168-213. *Men and Nations*, pp. 188-234. *Exploring World History*, pp. 135-171.

Islam

The Human `Adventure, pp. 236-251. *Man and Change*, pp. 293-297; 405-406; 416-417. *Living World History*, pp. 174-191. *Story of Nations*, pp. 156-161. *Men and Nations*, pp. 244-255. *Exploring World History*, pp. 122-134.

Africa

The Human Adventure, pp. 152-167. *Man and Change*, pp. 280-281; 286-288; 311-312. *Living World History*, pp. 249-253; 544-549. *Men and Nations*, pp. 255-258; 528-542; 766-782. *Story of Nations*, pp. 636-663. *Exploring World History*, pp. 172-179; 446-459; 582-590.

Europe

LESSON 1

Content

Map work

Concepts and Generalizations

The following terms need to be understood: *river, channel,* and *empire.*

Objectives

Students should be able to locate on a map the numerous places that will hold prominence during this unit.

Development

Prepare and distribute a map of Europe in the Middle Ages. Have the students locate the following places:

England
London
Paris
Tours
France
Spain
Holy Roman Empire
Rhine River
Danube River
Italy
Rome
Naples
Papal States
English Channel
Thames River
Loire River
Jerusalem
Byzantium
Normandy
Hastings
Venice

LESSON 2

Content

Background

Concepts and Generalizations

The following terms need to be understood: *barbarian, conflict,* and *cultural diffusion.*

Conflict among different groups of people has often occurred when the groups come in contact with one another.

If the political arrangements of a people do not meet the needs of the people, new arrangements will be evolved.

When two cultures have prolonged contact with each other, both cultures tend to change toward a new culture which includes elements of each.

Objectives

Students should be able to describe and analyze the Germanic tribes' system of law and justice. Students should be able to make some contemporary comparisons to this system.

Students should be able to explain the reasons for the successful barbarian invasions and the connection between the invasions and the development of a new civilization, the feudal system, in Europe.

Development

Read Educational Research Council of America, *Medieval Civilization* (Boston: Allyn & Bacon, 1971), "The Rise of Latin Christendom," pp. 65-70 for the background for the rise of the Middle Ages. Refer to the two colorful maps on pp. 67 and 69. The concepts *defense, authority,* and *the role of the Church* are some possibilities for class discussions. The students might want to discuss the meaning of these concepts in their lives today.

Review these terms: *Dark Ages, medieval, Christendom,* and *authority.*

Read Frank J. Cappelluti and Ruth H. Grossman, *The*

Human Adventure (Berkeley Heights, N.J.: Field Educational Publications, 1970), "The Barbarian Invasions," pp. 220-223. Describe the government, laws, and life-style of the Germanic tribes. Ask the students to read and comment on Tacitus' comments on German courage, p. 222. Do you believe modern soldiers would be more courageous if their families could see them in battle? Do young people today act in a different manner if their actions are observed by their families or friends? Why would a person act one way when he is by himself and another way when his friends are with him?

Ask the students to comment on the questions in the first paragraph, p. 223. How do you think our society would operate if families were responsible for protection from crime? Are there some people in our society who try to provide their own system of justice? (Organized crime, gangs, etc.) In the Germanic law system, who would take care of people who were too weak to take care of themselves? What is your opinion of this system?

Supplemental Lesson A

Read *The Human Adventure*, "Barbarian Invasions," pp. 255-258. As a background to the 9th and 10th century invasions of Western Europe, you might want to have a group of students report on Charlemagne, his influence, and legacy. Your students might find it interesting to discuss the breakup of his kingdom among his grandsons as shown on the map on p. 232. Ask the students what would happen to the United States if the country were divided among the rulers' families?

Ask the students to read and discuss the raids of the Saracens, Magyars, and Vikings. Ask the students why they were able to get away with it. The author's explanation is given on p. 233. Ask the students to imagine themselves to be members of the various warring groups in the 9th century. Have them justify their actions. Do you believe that "Might makes right!" is a satisfactory solution to problems in life? Ask the students if they feel that the author of the textbook is fair in his treatment of the Saracens, Magyars, and Vikings? The purpose of the readings on the invasions is to establish some of the reasons why the system of feudalism developed in Western Europe. The students should see this as another example of man's adaptability to changing circumstances. The amount of cultural exchange that took place among the groups should also be noted.

Supplemental Lesson B

Read Kenneth S. Cooper, *Man and Change* (Morristown, N.J.: Silver Burdett Co., 1972), "Governments Defend Their Land," pp. 203-207. This reading can be used as an introduction to the rise of the feudal system. Ask the students to put themselves in the roles of the various participants of these events (raiders, farmers, local rulers, king). They could then describe how they felt about the raids and why they acted as they did. The students should be able to explain how the feudal system evolved from the breakdown of a strong central government.

The maps on pp. 204 and 205 could also be used to explain the disintegration of a strong central government.

Supplemental Lesson C

Read *Man and Change*, "Feudalism and Manorialism," pp. 206-207. This brief reading is a suitable summary of the terms and concepts associated with the Middle Ages. It could be used as a simple expository exercise to enable the students to become familiar with the terms and concepts associated with the Middle Ages. It could also be used as a springboard device to get the students to ask questions seeking more detailed information about the generalized type of information presented. This could lead to individual or group inquiry into a search for specific information about life in the Middle Ages.

LESSON 3

Content

Feudal system

Concepts and Generalizations

The following terms need to be understood: *feudalism, lord, vassal, fief, feudal contract, law, order,* and *justice.*

A new political and military order evolved in Europe as a response to the invasions that occurred during the 6th through 10th centuries.

If a central government cannot protect its people, the people will look to more local arrangements for protection.

Law, order, and justice are a fundamental responsibility of government.

Objectives

Students should be able to describe the major components of the feudal system.

Students should be able to explain the connection between the evolution of the feudal system and the needs of the people to develop a new system.

Students should be able to explain that fundamental human problems such as protection, order, and justice are persisting problems that all societies must face and try to resolve.

Given certain background information, students should be willing to role-play various situations.

Development

The one-page summary "Feudal Society," *The Human Adventure,* p. 254, could be used either as an overview or as a concluding reading on the structure of medieval society. The emphasis could be that, once again, one of the course's main themes is stressed—the evolution of a culture is man's adaptive response to a certain set of circumstances. The questions that should be asked again and again are: What kind of culture evolved? How did it satisfy the needs and desires of the people? Why did it develop the way it did? The second question in the first paragraph could be changed to get the students to compare medieval life with society today. An activity could be developed to compare medieval customs, attitudes, and values to those prevalent today. It could be pointed out in such an exercise that generalizations about such a large topic as comparative cultures will include many exceptions.

The section "Feudalism and Manorialism," pp. 259-266, describes some of the major political, economic, and social arrangements that were in effect during the Middle Ages. It should be noted that these arrangements were not uniform throughout the Middle Ages or in a particular area of Europe. It should also be pointed out that the arrangements evolved over a period of time as the circumstances and needs changed. Ask the following questions: What do the words *lord, vassal,* and *fief* mean? What are some duties of the lord to his vassal? What are some duties of the vassal to his lord? What was the difference between feudalism and manorialism? Have the students describe in their own words life in the castle. (Was it comfortable? Was the food good? What did the women do? etc.) What was the code of chivalry?

Have the students read *The Human Adventure,* "Feudalism," pp. 259-260, "The Feudal Contract," p. 260, and "The Duties of Lord and Vassal," pp. 260-261. This section gives the basics of the feudal system. The idea of a contract involving mutual rights and duties can be pointed out. After the students have demonstrated that they understand the nature of the feudal system, you might want them to speculate on its merits as a system. Would they have liked to participate in such a system? Do they believe that either the lord or the vassal got the better of the deal? How do they suppose lords got to be lords in the first place? What attitude do they suppose the lords and knights had toward the peasants?

See "Feudalism and Manorialism," p. 259. Have the students read the first paragraph. What is the basic question being asked? Recall the raids by the Saracens, Magyars, and Vikings and the inability of the central authority to provide protection in their neighborhoods. You might ask them to role-play a situation either from the Middle Ages or contemporary times in which a group of people feel threatened and don't have a government strong enough to protect them. Again, man's adaptability in meeting his needs should be emphasized.

"The Feudal System," pp. 76-77 in *Medieval Civilization*, discusses the political arrangements. The diagram on the feudal system, p. 77, portrays very simply the hierarchal make-up of the system. The pictures of the castles and the inquiry questions should prove to be stimulating for class or group activities.

Supplemental Lesson D

Study the pictures on pp. 201 and 203 in *Man and Change*. Compare the two ways of settling disputes. Which do you prefer? Why? Are both ways still used in the United States? Give examples of each.

Compare the styles of the artwork in the two pictures. Are they more similar or different in style? Make some generalizations about the similarities in the styles of the two pictures.

Read "The Judgement of God," pp. 200-202 in *Man and Change*. Explain the assumptions of the persons who used these methods of settling disputes. Do you believe they are suitable methods of settling disputes? What does your answer reveal about your assumptions? What does this reading selection reveal about the values of the Middle Ages?

Read "Reason Rather than Luck," pp. 202-203 in *Man and Change*. Why do you suppose this method of resolving disputes evolved? Why do you suppose this happened in the late Middle Ages? What does it indicate about changes that were taking place in the Middle Ages? How is our present system of settling disputes related to the system developed in the Middle Ages?

LESSON 4

Content

Military system

Concepts and Generalizations

The following terms need to be understood: *tournament, chivalry, knight, jousting*, and *heraldry*.

The significance of myths and mythology should be grasped.

Epic poems and their place in medieval literature should be understood.

The central military force in the Middle Ages was the armed cavalry or the knights.

A set of values called chivalry evolved concerning the duties and responsibilities of knights.

The level of technology of a people helps determine how they defend themselves. Technology influences military institutions.

Objectives

Students should be able to describe the role and function of knights.

Students should be able to explain the major ideas concerning chivalry.

Students should be able to explain the effect that military needs had on technological developments and social developments. A military system that required special training and equipment led to a special place in society for the military man, the knight.

Development

The section "The Knight," pp. 71-75, in *Medieval Civilization* helps answer the question concerning the military defense that was prevalent during the Middle Ages. The excellent pictures on all five pages should be examined for motivation and interest. The inquiry questions within the text could be assigned for reports or group activities. Why weren't mounted soldiers very effective before the Middle Ages? What were some of the advantages and disadvantages of the knight in battle? How did knights cause the rise of a feudal society?

"The Age of Chivalry" and "The Stories of Chivalry," pp. 86-92, include some general comments on chivalry, plus a story about Roland. The questions at the end of the story could be used for individual responses or class discussion. The questions about Christian-Muslim attitudes could be used to discuss prejudice and ethnocentrism and their link to artistic expression. Ask the students if they believe that stories, songs, and jokes about particular groups of people can encourage prejudice against the groups. Ask them what they think can be done to reduce prejudices among groups of people.

Home Assignment

Have the students find and draw a coat of arms for their own last name. If they cannot find one for their name, have them make one up. A report on their real coat of arms and motto should be included. If they make their own, have their report deal with why each one chose what he did.

Supplemental Lesson E

"Knights and Castles," pp. 262-263 in *The Human Adventure*, gives the students a brief general account of castle life during the Middle Ages. The reading could be supplemented by student reports on more detailed information concerning the structure of the castle, its defense, and daily life of its inhabitants.

Before the students read "Feudal Life Changes" and "Chivalry," pp. 263-264 in *The Human Adventure*, it might be worthwhile to ascertain what the students know about the concept of chivalry and the life-styles of medieval knights. The pictures on pp. 262, 264, and 265 should be analyzed to see if they reinforce the popular image of what knighthood was like. Student reports on the training for knighthood, the ceremony of being knighted, the weapons and the armor of the knights, the activities of tournaments and jousting, the leisure activities of knights, the ideals of chivalry, etc., should be of interest to some of the students. The end of unit activities "Observing Technological Change" and "Observing Jousting," p. 271, could be used to stimulate thinking and inquiry. Other questions that the students might like to speculate about or try to find answers to could include such questions as the following: How much did a suit of armor weigh? How was it fitted to the knight? How much did it cost? How effective was it in warding off blows and weapons? How comfortable was it in battle on summery days? What did a knight do when he fell or was knocked off his horse? How did a knight guide his horse when in battle with a weapon in one hand and a shield in the other? Where did knights get sturdy horses? How could knights identify friend or foe when in complete armor? Where were a knight's vulnerable spots? What rewards did a knight get for being victorious in battle?

Two inquiry questions concerning chivalry are: What were the codes of chivalry? Did the knights live up to the codes?

In general the code of chivalry required a knight to be faithful to his lord and vows, to support the church against enemies, and to protect women, children, and the infirm. By the 12th and 13th centuries it included a romantic notion of reverance toward womanhood, even a stylized method of pursuing and wooing the beloved. It should be noted that the code applied only for the aristocracy and did not include special treatment for the peasant class.

LESSON 5

Content

Manorial system

Concepts and Generalizations

The following terms need to be understood: *manorialism, manor, surplus,* and *economic organization and labor systems.*

A fundamental problem that every society must solve is producing sufficient food.

When surplus food is available, some people are freed from agriculture to perform other kinds of pursuits.

Objectives

Students should be able to explain the connection between food surplus and civilization. Only with the former can you have the latter.

Students should be able to list the major components of the manorial system.

Development

"The New Agriculture" and "The Manor," pp. 80-83 in *Medieval Civilization,* describe the economic institutions during the Middle Ages. The very first inquiry question, p. 80, which deals with the necessity of food surpluses for civilization should prove a good opportunity to review this concept which was developed in the third and fourth units. The students might be interested in comparing the view given of peasant life in the various books being used and in several of the poems included in the guide.

"Manorialism," pp. 259-262 in *The Human Adventure,* offers reading and pictures which depict manorial life. How difficult does the life of the peasant appear to be in these pictures? Compare the view given in these pictures and in the poems listed in the guide. How do you account for the difference in viewpoint? Which is closer to the truth? How can you tell? Ask the students to speculate on what the peasants thought of the manorial system. Why do you suppose they didn't complain? Or did they complain? How? What was the view of the church on the life of the peasant class? (Some hints are given in the section on "Feudalism and the Church," p. 267.)

LESSON 6

Content

Social system

Concept and Generalizations

The following terms need to be understood: *serf, noble, middle class, social class, status,* and *role.*

Class systems often reflect the kinds of work responsibilities that exist in a society.

In the Middle Ages, agricultural workers made up the lowest class.

Objectives

Students should be able to list and give the main duties of the three classes of people who composed medieval society.

Students should be able to speculate on roles in society and how people fit into roles. They should also be able to speculate on the influence of transmission of roles in different kinds of societies.

Students should be able to compare different views of the peasants' lives as expressed in pictures and written accounts, both textual and poetic.

Students should be able to hypothesize on how historians and social scientists can discover more about how average people lived in the past.

Development

Have the students read "The Life of the Serf," pp. 264-266 in *The Human Adventure.* This section gives some details on peasant life. It could be supplemented by student reports on such topics as diet, clothing, recreation, tools, health care, and yearly routine. King Alfred the Great of England described the three groups as "men of prayer, men of war and men of work."

A 13th Century Poem

The work of the priest is to pray to God,
Of the knight to give justice,
And of the laborer to find bread for all.
One ploughs, one prays, and one defends.
Thus each following his proper trade,
All three live in harmony.

What is necessary for a society to live in harmony? What do you think about the arrangement of duties during the Middle Ages mentioned in the poem? Which of the roles would you prefer? Why? Why do you suppose many men accepted their roles during the Middle Ages? Do most people in our society accept their roles? If someone doesn't, can he change his role? How? In the Middle Ages it was customary to pass on roles from generation to generation. Serfs' sons became serfs, nobles' sons became nobles, etc. What do you think of this arrangement? To what extent is this true to America today? How can children today acquire roles and statuses different from their parents'?

The two following medieval poems reflect both the life of the peasant and the attitude of the noble class toward the peasant.

I saw a poor man o'er the plough bending
All befouled with mud, as he the plough followed.
Two mittens had he, scanty, and made all of rags,
And the fingers were worn out and filled full of mud.
This wight (creature) was bemired in the mud almost to the ankle;
Four oxen were before him, that feeble had become,
One might reckon rib, so rueful were they.
His wife walked with him with a long goad,
In a cutted skirt cutted full high,
Wrapped in a winnowing sheet to keep her from the weather,
Barefoot on the bare ice, so that the blood followed.
And at the field's end lay a little bowl,
And therein lay a little child wrapped in rags,
And twain of two years old upon another side;
And all of them sang a song that sorrow was to hear,
That cried all a cry, a sorrowful note,
And the poor man sighed sore, and said, "Children, be still."

Peasants are those who can be called cattle.
The devil did not want the peasants in hell because they smelled too badly.

How do the poets reflect a view of life that is different from the one presented in many textbooks? Do you believe that the poets were peasants themselves? Do you believe they sympathized with the life of the peasants? Do you believe they exaggerated in their poems? How could you find out what peasant life was like? Do you believe it would be worthwhile to compare peasant life with the life of slaves in slavery or workers in 19th century Europe or America? Has the life of most men in the past thousand years been that of peasant or worker? Do you believe this pattern will be true in the future?

LESSON 7

Content

Religious and intellectual system

Concepts and Generalizations

The following terms need to be understood: *church-state relations, monk, bureaucracy, hierarchy, heretic,* and *monastery.*

Students should recognize varieties of religious belief and their impact on behavior and history.

The nature and importance of values and their relationship to controlling ideas should be understood.

In many societies religious institutions play a leading role in supplying the unifying value system.

Religious institutions often had dominant roles in political as well as spiritual concerns.

In the Middle Ages the Christian church in Europe was a powerful institution.

Medieval art reflected the influence of the church.

Objectives

Students should be able to analyze the role played by the Christian church during medieval European history.

Students should be able to speculate on the origins of moral norms and values.

Students should be able to describe and draw a chart illustrating a bureaucracy.

Students should be able to analyze the assumptions and attitudes of "true believers" and "heretics."

Students should be able to explain the role of a church as a unifying force in a society.

Development

Have the students read "The Medieval Church," pp. 266-269 in *The Human Adventure*. Recall with the students the influence and importance of religion in the ancient civilizations, particularly Sumer. Recall the role played by religion in acting as a cohesive force in that society. Ask the students to analyze the role of the church in the Middle Ages. Ask for comparisons of the functions performed by religion in the two civilizations. You might also want the students to reflect on the question of the advantages and disadvantages of having one religion dominant in a society. Is there a dominant religion in our country? What are the advantages of diversity of religious beliefs and freedom of religion? Are there any disadvantages? What role should religion play in establishing moral norms and ethical values? From where should these norms and values come? What are the limits to each person's establishing his own moral code?

Have the students read "Feudalism and the Church," p. 267 in *The Human Adventure*. The inquiry question in this reading should provoke some interesting responses. You might want to follow it up by asking about the proper role of the church in secular affairs. Should a religion concern itself with only the spiritual aspects of man or should it concern itself with the total aspects of man? Ask the students why they believe some churchmen in the Middle Ages "began to concentrate more upon their worldly duties than their spiritual ones."

Have the students read "The Church Grows Stronger," pp. 267-269 in *The Human Adventure*. There are at least three concepts within this reading that might be worthy of reflection, analysis, and discussion—organization and bureaucracy, true believers and heretics, and institutions as unifying forces.

With a society as large and complex as ours it is important to understand the structure and function of bureaucracy. You might want to organize a small bureaucracy in the class. Better still have the students do it. You might try a role-playing situation in which the students represent a group trying to organize a community, a political campaign, a school, etc. In the role-playing try to keep the focus on the structure and functioning of the organization and not get sidetracked on the issue under consideration.

Ask the students if they know of any examples today of people who are persecuted for their ideas or beliefs. Why would any group in authority insist on conformity to its ideas? Students might want to role-play some "brain-washing" sessions in which a "heretic" is encouraged, orally, to come into line with the accepted ideas or doctrine. You might get a variety of responses to a question concerning what ideas some Americans might cherish so highly that they would accept death rather than give them up. Students could be asked their opinions of the ideas expressed in the last paragraph on p. 269. Ask if they understand the frame of reference of the churchmen in the Middle Ages.

Have the students read "The Medieval Church," p. 269 in *The Human Adventure.* The last paragraph summarizes the power held by the church during the Middle Ages. Recall the importance of religion in both spiritual and political life in Jarmo and Sumer (Unit 3). What are the advantages and disadvantages in having the church (or religion) play a significant role in secular affairs? How does it contribute to social and political stability? (Again, recall Unit 3.) How does it tend to deny religious freedom?

Supplemental Lesson F

The illustrations shown in "Medieval Art," pp. 95-101 in *Medieval Civilization,* could be viewed for the purpose of drawing some conclusions about a civilization from its artistic expression. The emphasis of religion as a unifying force is reflected in many of the pictures.

LESSON 8

Content

The Crusades

Concepts and Generalizations

The following terms need to be understood: *cultural exchange, cultural diffusion, crusade, ethnocentric, perception,* and *cultural contact and differentiation.*

Actions designed for a certain result sometimes produce other results which are completely unforseen.

An individual's or society's perception helps determine what a person or society sees.

People tend to be ethnocentric.

Objectives

Students should be able to explain the major causes and results of the Crusades.

Students should be able to evaluate conflicting evidence on the same topic such as the siege of Antioch.

Students should be able to describe some of the difficulties historians have in learning about what really happened.

Development

Have the students read "The Age of Faith" and "The Crusades," pp. 104-108 in *Medieval Civilization.* Discuss the role of the church during the Middle Ages and the effort to drive the Muslims out of Jerusalem. The inquiry question on p. 105 concerns persecution of Jews by the Christians during the Middle Ages. This is another good opportunity to discuss ethnocentrism. Compare the Christian and Muslim beliefs concerning the use of military force to expand their religious influence. Are there countries in the world today which could still get their people to participate in religious wars?

Have the students read "The Crusades," pp. 278-280 in *The Human Adventure.* This reading includes some of the reasons for the Crusades, some of the action of the Crusades, and some of the results. Historically, the results of the Crusades are more important than the reasons or the actions. The influence of the Muslim culture, especially the scientific ideas, is very significant in the rise of the West as a dominating culture. The concepts of cultural diffusion could be stressed here.

Students might be asked if they would want to participate in a crusade? They could role-play a 12th century scene in which some crusaders are trying to persuade others to join them. Ask the students if they know any present-day examples of a crusade-like activity. (Civil rights marches? Vietnam War?) Ask the students if they see any connections between the influence of the church and the structure of the feudal system; between the code of chivalry and the crusader. You might want to refer back to the ideas of the seeing system and feedback in Unit 2.

Supplemental Lesson G

The material on pp. 447-456 in *Man and Change* uses content about the Middle Ages, specifically the Crusades, to get the students to reflect on using judgment in deciphering anything we learn. The first two paragraphs on p. 447 refer to concepts from the unit on perception. Ask the students to recall what they consider the main points from that unit.

The recommendation in the Teacher's Edition on p. 448 for introducing the unit could be used, utilizing the map on p. 448 and the background information. There are several recommendations for getting across the information in the conflicting accounts of the siege of Antioch, pp. 449-453. The questions within the text are excellent for stimulating class discussion. If the conclusion is drawn that we can never know the truth about anything, you might want to point out that our behavior, to some extent, is based on what we believe to be true. The search for what is true is what science and education should be about. Also point out that cultures or societies agree on many practices so that people can live with one another (100 cents = 1 dollar, red light means stop, your shoes belong to you and not to me, etc.). The latter part of the lesson considers this very problem. You might even want to have a separate lesson on the ideas and questions on pp. 453-456 concerning making judgments and asking important questions. Again the recommendations in the Teacher's Edition on these pages should be read for ideas for group work or individual assignments.

"Seeing System"–The Middle Ages in Europe

The following are some of the major components of the Middle Ages system. You or your students may wish to add others. The students should be able to diagram and explain the interrelatedness of the system.

Barbarian invasions
Feudalism
Knighthood
Chivalry
Manorialism
Class structure
The church
The Crusades

"Seeing System"– The Breakup of the Middle Ages in Europe

The following are some of the factors in the breakup of the Middle Ages system in Europe. You or your students may wish to add other factors. The students should be able to diagram and explain the interrelatedness of these factors in causing the breakup of the Middle Ages.

The Crusades
Contact with Islam and Byzantium
Agricultural revolution
Increased population
Growth of towns
Growth of middle class
Growth of trade
Stimulus of new ideas
Secularization of the church
Development of universities

LESSON 9

Content

Breakup of the Middle Ages system

Concepts and Generalizations

The following terms need to be understood: *urbanization, guilds, middle class,* and *civilization* (its nature, rise and fall).

A change in one aspect of a culture sets off a series of changes in other parts of the culture.

Objectives

Students should be able to explain why towns grew in the latter part of the Middle Ages and how this urbanization led to a breakup of the medieval system.

Development

"The Rise of Towns," pp. 93-94 in *Medieval Civilization,* gives some reasons why towns grew and what effect this had on the Middle Ages. Why would the growth of towns lead to a new class of people in the medieval hierarchy? The inquiry question on building walls around cities could be used to analyze the concept of Black inner-city–white suburb that characterizes many American cities. Ask the students if they believe that invisible walls do exist around American cities. If they don't, why is housing so segregated? If they do, should they be taken down? How?

"The Growth of Medieval Towns," pp. 273-277 in *The Human Adventure,* demonstrates beautifully the concept that a change in one part of a culture sets off an entire series of changes throughout the culture. See if the students, either individually or in groups, can trace the consequences of the medieval "Agricultural Revolution," p. 273, on medieval life and institutions. Among the factors which you could ask them to include would be food surpluses, population growth, population shifts, towns, trade, wealth, industry, guilds, middle class, and government. Ask the students to include more factors if they can.

Some Suggested Activities

1. Make a map of medieval Europe showing the important rivers, trade routes, and cities.
2. Prepare a chart of the "Pyramid of Feudalism." Define all terms (i.e., *lord, vassal, fief*) used in describing the organization of a feudal kingdom.
3. Draw some medieval costumes worn by nobles, clergy, and serfs.
4. Prepare a short biography of several important leaders of the Middle Ages.
5. Draw several examples of Gothic and Romanesque architecture, explaining the important points of each.
6. Build a model of a feudal manor or castle.
7. Find, list, draw, and explain medieval torture equipment or a knight's weapons.
8. As a feudal lord, write a letter to another lord criticizing the king's attempt to establish a strong central government.
9. Make a chart showing the comparison between a guild system and a feudal system.

Islam

LESSON 1

Content

Islam: map work

Development

Ditto and distribute a map of the Moslem world today. Have the students locate the following places:

Mecca
Medina
Red Sea
Arabian Peninsula
Persian Gulf
Suez Canal
Arabian Sea
Syria
Palestine (Israel)
Baghdad
Jerusalem
Damascus
Cairo
Mediterranean Sea

Objectives

Students should be able to use terms connected with Islam correctly.

Students should be able to explain the difference between the concepts of geography as a significant factor and geography as the determining factor in explaining the culture of a people.

Development

See if the students can bring up the names of any Americans who have changed their beliefs to the Muslim faith. (Karreem Abdul Jabbar, a Muslim; Mohammed Ali, a Black Muslim)

Look at the map on p. 15 in *Medieval Civilization* and the pictures on p. 14. How are they both visual signs of the same thing? After they have viewed the pictures, have the students read pp. 13-16. Discuss with them the influence of geography on how people live.

Home Assignment

Have the students prepare a report on the similarities and the differences between the Muslim and Black Muslim faiths.

LESSON 2

Content

Geographical terms

Concepts and Generalizations

The following terms need to be understood: *desert climate*, *nomads*, and Islamic terms such as *Islam*, *Muhammad*, *Allah*, *Moslem*, and *Koran*.

Man adapts to his environment.

LESSON 3

Content

Muhammad

Concepts and Generalizations

The following terms need to be understood: *legends*, *prophet*, and *monotheism*.

Spiritual leaders can sometimes unite a people.

Religious leaders can sometimes become political leaders also.

Objectives

Students should be able to describe the major events in Muhammad's life that made him a leader of the Arabs.

Students should be able to explain the synthesis of religious and political ideas that united the Arabs under Muhammad.

Development

Read "The Early Life of Muhammad," pp. 16-18 in *Medieval Civilization.* Ask the students to discuss the inquiry questions concerning monotheism and the stories about Muhammad.

Read about the life of Muhammad in *Medieval Civilization,* pp. 18-21, and *The Human Adventure,* pp. 244-246. The questions in *Medieval Civilization,* p. 21, could be the basis for individual responses or class discussion. Of particular importance is the one concerning the religious political nature of Muhammad's laws. Once again, a reference to Unit III on the Sumerian concept of a ruler deity should emphasize the integration of a society around a value system that has both social and spiritual sanctions.

LESSON 4

Content

Islamic beliefs

Concepts and Generalizations

The following terms need to be understood: *ideology, five pillars of Islam, Mosque,* and *holy war.*

An accepted faith or ideology helps unite a people.

When a people's material and spiritual needs are satisfied by the same activity, there is a great incentive to perform the activity.

The idea of God and belief in one God are fundamental to some cultures.

Objectives

Students should be able to define *ideology* and to explain its function in integrating a culture.

Students should recognize that unity and purpose are needed by any group of people who want to accomplish something.

Students should be able to explain why war is often justified on religious or moral principles.

Development

Read about the five pillars of Islam, pp. 21-24 in *Medieval Civilization.* The inquiry questions could be discussed. Of particular importance are the ones that concern concepts of unity and tradition. Some additional questions might be: Why is unity important? What can unite a people besides religion? Why is tradition important? Man is a social being whose identity is meaningless outside a cultural context. This could serve as a review question for the concept of culture developed in Units 2 and 3.

Read "The Brotherhood of Faith" and "Holy War," pp. 24-27 in *Medieval Civilization.* The concept of loyalty will be examined in much greater depth in Unit VII. However, in the context of the Islam world it is important to look at it briefly, at least. The tribal nature of Arab social organization prior to Muhammad kept the Arabs weak and disorganized. Only when a unifying force appeared and was accepted by large numbers of people did the Arabs become a significant factor in world history. This lesson might be used as a springboard to have the class reflect upon relatively "powerless" groups (minorities, poor) in the United States and what can be done to get them organized and united to bring about changes in their lives. It might be pointed out that the great diversity among Americans makes unifying efforts very difficult. The students might also want to speculate on the question of whether racial or ethnic unity would tend to unite or divide the nation.

The concept of a holy war should prove fruitful for discussion. When economic gain and morality are joined in a common cause, action is easy to justify. Both spiritual and material needs are being satisfied at the same time. This concept will be examined later in the context of the Crusades, totalitarian aggressions of various ideologies, and the motivations of both sides in the Cold War.

The morality question in income tax cheating, shoplifting, and looting during a civil disturbance (riot) could possibly be discussed here.

The Arab World's concept of a holy war against Israel today might be brought up for discussion. If the students are aware of the Near East situation, it could be fruitful. An idea that could be mentioned is that the early history of Islamic success and expansion acts as a spur today to motivate the Arabs.

"What Is Islam," pp. 246-247 in *The Human Adventure*, is a brief summary of Islam's beliefs.

LESSON 5

Content

Spread of Islam

Concepts and Generalizations

The term *caliph* needs to be understood.

Wars of conquest are sometimes waged in the name of religious belief.

Behavior is affected by one's ideas and beliefs.

Conflict plays an important role in history.

Objectives

Students should be able to explain how the Muslim influence was spread in the 7th and 8th centuries.

Students should be willing to speculate on the connections between belief and action, ideas and behavior.

Development

"The Spread of Islam," pp. 29-33 in *Medieval Civilization*, tells about the success of Arab expansion. The map on p. 32 could be used as a motivating device. Without reading the text, the students might speculate on how the great expansion occurred. Such questions as how a leader would be chosen, who would make the decisions, why the Arabs were so successful, and how they treated conquered people should arise.

After speculating on the questions, the students could read the selections to see what, in truth, did happen.

The boys, in particular, might be interested in the warfare tactics mentioned on p. 31.

You might also want to point out the relatively tolerant attitude the Muslims took toward people of other faiths. "Contrary to popular notions, the Arabs did not impose Islam on their subjects by force." (See Teacher's Guide, p. 45.)

"The Spread of Islam," p. 247 in *The Human Adventure*, summarizes the expansion of Muslim influence.

"If at times some of their strictures seemed dogmatic, or even harsh, all of the doctrines governing a Muslim's behavior were integral parts of a uniquely organized system of beliefs—a system that remained constant over the years precisely because it served so well the people for whom it was designed. For millions of individual Muslims, Islam provided a total way of life—economic and political as well as spiritual and social—that made it possible for them to live in harmony with their universe and to die at peace with themselves. Just as significantly, this system served Islam as a whole, providing the force that enabled it to burst out of Arabis and transform much of its world."—Desmond Stewart, *Great Ages of Man—Early Islam*, p. 40.

LESSON 6

Content

Islamic civilization (system)

Concepts and Generalizations

The following terms need to be understood: *cultural exchange, cultural diffusion, role of slaves, role of women,* and *cultural differentiation and contact.*

Culture is transmitted when diverse people come in contact with others.

Objectives

Students should be able to discuss the significance of learning in a person's life, in history, and in particular cultures.

Students should be able to explain the contributions in learning that the Arabs made.

Students should be able to explain the process of cultural exchange and diffusion.

Development

The introduction to Chapter 2, pp. 29-30 in *Medieval Civilization,* and "The Birth of Arab Culture," p. 38, tells much about the attitude of the Arabs toward learning. Their preservation, transmission, and invention of ideas was of tremendous importance in the eventual evolution of the "modern" (rational-scientific) world.

An interesting classroom exercise might be tried with the first paragraph on p. 38. Ask the students to substitute another term for *Arabs* everytime it appears in the paragraph and another term for the last three words *The Arab Culture*, so that the paragraph would make sense in contemporary America. One possible solution would be *students* or *youths* and *educated, powerful persons.* In the minds of many people the equation of learning with power and control over one's life is an important concept for young people to believe in.

The first inquiry question on p. 38 might be used for discussing the reasons for studying history. Again, an approach that might be useful is the connection between knowledge and thinking skills on one hand, and power, control, and freedom to choose alternatives on the other.

Read "The Economic Life of the Empire," pp. 43-44 in *Medieval Civilization.* The significance of trade and cultural exchange could be discussed. A hint could be made of the great significance of the Arab Empire on future developments in Europe and Africa.

Read "The Role of Slaves and Women," pp. 44-45 in *Medieval Civilization.* A comparison of Greek, Roman, Arab, and American slavery might be interesting, but would require extensive reading. Perhaps a student or two could be challenged to give it a try.

The question of woman's role in society is always provocative. Ask if the students see any connections between other aspects of Islamic culture and the role allotted to women.

The following are some of the major components of the Islamic system. You or your students may wish to add others. The students should be able to diagram and explain the interrelatedness of the system.

Geographic setting
Religious belief and ideas
Political unity
Social order
Military ability
Growth of trade
Cultural contact
Cultural diffusion

LESSON 7

Content

Islamic decline

Islamic accomplishment

Concepts and Generalizations

These concepts should be understood: the extent of Islam today; civilization—its nature, rise and fall.

The faith of Islam is a widespread religion today.

A civilization declines when it can no longer solve its problems.

Objectives

Students should be able to describe the similarities and differences in two maps on the same topic.

Students should be able to speculate on some reasons for the decline of the Arab world.

Development

Compare the map in *The Human Adventure* on p. 245 with that in *Medieval Civilization* on p. 12. In general, do the maps agree? Do they disagree in any areas of the world? Why do you think this is so? What problems would a map maker have in drawing a map showing religions of the world? What percentage of a population would have to belong to a particular religion to have its region designated on a map as being primarily of that faith?

"The Accomplishments of Islam," pp. 247-248 in *The Human Adventure* lists the achievements of the Islamic civilizations in scholarship and the sciences. The list of English words derived from the Arabic might be of interest to the students.

The sections on Islamic arts, language, and science on pp. 35-45 in *Medieval Civilization* could be assigned for reports for extra credit. If no class time is devoted to these topics, the students could at least be invited to look at the illustrations on pp. 28, 34, 37, 41, and 42 that reflect Muslim artistic style.

Read "The Arab World Stops Growing," p. 47, *Medieval Civilization*. This reading seems to ask more questions than it answers. The date given for the beginning of the decline is open to question. Historian Bernard Lewis believes that by the 11th century, the world of Islam was in a state of manifest decay, implying that its decline had begun earlier.

The authors imply that the Arab Empire declined because the Muslims didn't question Muhammad's commands; but it could also be argued that singleminded adherance to his commands were also responsible for the growth of the empire.

Also, the questions why the Arabs grew satisfied or why the culture of Islam came to a standstill are very complicated ones that scholars have great difficulty in answering.

Maybe the most intriguing question concerns how and why a large and powerful empire allows smaller and technologically inferior societies at its fringes to make inroads. A comparison with Rome might be useful. An example closer to home could be America's frustration in Vietnam. If the students come up with a great variety of responses to the question "Why didn't the United States win in Vietnam?" they might understand better the difficulty of answering this kind of question in history.

LESSON 8

At this point, a general lesson on the world's major religions would fit in well. Most school libraries have a copy of the *Ten Major Religions of the World.* This book can aid the teacher in enabling his students to prepare a chart covering these religions in a comparative fashion. Some topics that could be utilized in the preparation of this chart are: Founder, Date of Founding, Location of Founding (Country), Chief Tenets or Beliefs, Holy

Book, Size of Religion Today, and Symbol of the Religion.

The students could locate on a world map the area that today follows such religious beliefs. This could be used to demonstrate the mono-cultural religious beliefs of some areas as opposed to the multi-cultural religious beliefs of others.

NOTE. It is a good idea before presenting this lesson to impress on the students that they are not studying religion in itself, but only getting an overview of the religions of the world so that they can understand how religion has affected history.

Some Suggested Activities

1. Make a chart listing the following cities: Bagdad, Damascus, Cordova, Toledo, and Cairo. Name one product that each is famous for and list the modern country that each is located in.
2. Make a poster which could be used to teach people to respect different religions.
3. Prepare a newspaper collection of the articles that talk about Moslem countries today.
4. Draw a picture of the Moslem warrior and label each piece of his equipment. A comparison could be made between the knight's equipment and the desert warrior's.
5. Make a list of words we have today that come from Arabic. Show the Arabic word, today's English word, and the meaning.

Africa

LESSON 1

Content

Background

Geography of Western Sudan

Concepts and Generalizations

The following terms need to be understood: *objectivity, oral history,* and *oral tradition.*

Africa has a long and rich history.

African art reveals African beliefs and values.

Objectives

Students should recognize the difference between written and oral history.

Students should be able to list several reasons why African history has been neglected by non-African scholars.

Development

Refer to the Teacher's Edition of Leon Clark, ed., *Through African Eyes* (New York: Praeger Publishers, 1971), p. 15.

The "Introduction," pp. 3-7, not only tells of some of the omissions in including Africa in history, but also gives some of the reasons for these omissions. It could be used not only to introduce the work on Africa, but also to get involved with the question of the frame of reference or perception of this historian or social scientist. A reference to "Perception" in Unit 1 could refresh in the students' minds the problems involved in being objective.

Some suggested questions for discussion: (1) What kind of mind-set did Europeans have when they went to Africa? (2) What kinds of evidence of the African past were European historians looking for? (3) How valid would you say European conclusions would be about African culture and history? (4) What other kinds of evidence are historians of Africa recognizing today? (5) Why do you think Europeans in the past found it convenient to believe that Africa had no past or culture?

List facts about medieval Africa that have changed Westerners' opinion of Africa (Students Text, pp. 3-4).

Supplements

The unit on Africa in *The Human Adventure* could be introduced by having the students look at the illustrations on pp. 154, 156, 157, 158, 160, and 164. Ask them to speculate and form hypotheses about the kinds of civilizations which produced such works of art. What can they tell about the level of technology, artistic ability, and value system of the people who created the art?

If available, show the film recording *African Art.*

LESSON 2

Content, Concepts and Generalizations, Objectives

Use those listed under the preceding lesson.

Development

The account of the first encounter in the early 8th century between the Arabs and the Ghanaians, *Medieval Civilization*, p. 49, could be a good introduction to the lesson. Why do you believe the Arabs were surprised at what they saw? What does an army equipped with iron weapons reveal about the culture of the people (government, organization, technology)? This story could be followed up by the question and answers, p. 50, about the reasons for the development of rich and powerful trading centers.

"Natural Environment of the Sudan," *Medieval Civilization*, p. 50, plus the pictures, pp. 52 and 53, could inform the students of the geography of the Western Sudan. Ask them what image they had of the geography of Africa. If some respond that they thought Africa was a land of jungle, you could point out the vastness of the continent and the tremendous variation of landforms and climate conditions that make stereotypes about African geography incorrect. (1) What area was referred to as the "Land of Gold"? (2) What happened when the Arabs tried to conquer this territory? (3) List the three African Kingdoms that arose during the Middle Ages.

LESSON 3

Content

Ghana–economics

Concepts and Generalizations

The following terms need to be understood: *savannah, middlemen, barter,* and *trade.*

The Western Sudan was a natural trading area for Northwestern Africa.

The development of trading centers in the Western Sudan led to large-scale organization (civilization).

Objectives

Students should be able to explain the function of middlemen in trade and the significance of this function in the growth of ancient West African civilizations.

Students should be able to list at least four factors in the development of a civilization.

Development

The selection "Ghana and the Trade in Gold and Salt," *Medieval Civilization,* pp. 54-55, gives a good picture of the economic foundation of the Kingdom of Ghana. The concepts of barter, middleman, and silent barter should be developed in this lesson.

Some highly motivated student might want to investigate the importance of salt as a desirable and fought-over commodity in history. Why wouldn't the average American ever think about the significance of salt in the lives of men? The inquiry question concerning salt as money and salt as a good could be used to stimulate a discussion on the economic principles concerning money and its use.

Activity

Explain the curious way the natives of Wangara and the Arab merchants traded their goods and salt.

Discussion Questions

How does a middleman make a trade?

Salt today is one of the cheapest goods we know. Gold today is one of the most expensive. Do you think the natives of Wangara had the same values of the two? Why or why not?

Home Assignment

From the previous units of work, the students should have some ideas of the kinds of things necessary for the development of a civilization. The ones mentioned by the author of this book include technology, social organization, food surplus, effective leadership, and common belief or ideology. Have the students make a list themselves and compare it with the one above.

LESSON 4

Content

Ghana–government

Concepts and Generalizations

The following terms need to be understood: *civilization* and *system.*

Government developed in ancient Ghana as a response to economic and military needs.

Objectives

Students should be able to analyze the status and function of the king in Ghana.

Students should be able to explain the relationship among economics, politics, and religious belief in Ghana.

Development

"Government in Ghana," *Medieval Civilization,* pp. 56-57, could be read for two different kinds of purpose or emphasis. The latter part of the section, describing the royal court, could be used to demonstrate the wealth of the Ghana Kingdom. The first section, which describes the components of Ghana's culture, once again brings up the topic of the seeing system, the interconnection of various aspects of culture. If the students can handle the two questions that concern civilization on p. 56, they will be demonstrating that they know what the course is about.

Who ruled Ghana? Who was in charge of each area of land? Who paid the taxes?

Have the students read "How the King Controlled the Gold," *Medieval Civilization*, pp. 57-58. Compare the Sumerian idea of a good king with the Ghanaian one. Can the students think of other examples from their previous study? Do the students understand the connection between the religious belief, the political loyalty, and the stable economic system (control of inflation, control of the price of gold) which helped make up Ghana's civilization or "system"? How did the people's religious beliefs help the King keep his power? How did the King of Ghana keep gold from losing its value?

LESSON 5

Content

Twin cities of Kumbi

Muslem influence and the downfall of Ghana

Concepts and Generalizations

The following terms need to be understood: *cultural exchange*, *slavery*, and *the decline of civilizations.*

Objectives

Students should be able to understand the importance of cultural exchange.

Students should be able to list three important things Arabs introduced to Ghana.

Students should be able to explain the reasons for the downfall of Ghana.

Development

Have students read "The Twin Cities of Kumbi" and "Muslem Influence and the Downfall of Ghana," *Medieval Civilization*, pp. 59-60. Among the concepts that are included in these readings are slavery, cultural exchange, and the decline of civilizations. The nature of traditional slavery in Africa is explained on p. 59. Some of the students might want to try the inquiry question regarding African and New World slavery. Concerning cultural exchange, why would the Ghanaians accept some to the Arab culture, but not all of it? Why would they be willing to accept any of it? Ask the students to form at least one generalization about cultural exchange. Perhaps the entire class could wrestle with the last inquiry question, p. 60, concerning the decline of Ghana.

What was the capital of Ghana? Describe the twin cities of Kumbi.

Supplement

Have the students read "Ghana," *The Human Adventure*, pp. 159-160. From this selection what can be learned about the economic and political life of the empire of Ghana?

Home Assignment

Find information which tells how New World slavery differed from African slavery.

LESSON 6

Content

Mali

Concepts and Generalizations

Mali developed a culture to satisfy its needs.

A civilization declines when it can no longer solve its problems.

Objectives

Students should be able to describe the wealth and power of the Mansa Musa.

Students should be able to speculate on the concepts of political leadership and of the great man in history.

Students should be able to speculate on the reasons for the decline of civilizations.

Development

Have the students read "Sundiata," "The Reign of Mansa Musa," and "The Decline of Mali," *Medieval Civilization*, pp. 60-63. The inquiry questions on p. 61 could be used as the starting point for a class discussion on Mali. The last inquiry question on p. 62 raises the question of the reasons for the decline of a civilization. It asks the students to speculate on the decline of the African kingdoms studied. The students might be asked to make some hypotheses about the decline of civilizations in general. After making the hypotheses, the students should be asked to apply them to contemporary America. Of course, questions such as these are extremely complicated and require an abundance of information to make really good generalizations, but it is worthwhile to speculate on such questions even without a scholar's background, because it gets each person to think about his own connection to his own culture or society.

Discuss the following: ways the Kingdom of Mali was similar to the Kingdom of Ghana; ways Mali was different from the Kingdom of Ghana; and some of the important things Mansa Musa did for the Kingdom of Mali.

Activity I

Under the rule of Mansa Musa, Mali was a powerful and well-organized kingdom. After his death, the kingdom lost its cohesiveness and power. Ask the students to reflect and speculate on their ideas of the great man in history. Does one man really make that much difference in history? Or is it a case that circumstances must be right for a great man to come forward to speed up a process that was bound to occur anyway? Ask them if they believe an American leader could appear to unite America today.

Activity II

"The Kingdom of Mali," *Through African Eyes*, pp. 23-32, includes selections on Mansa Musa's Cairo journey, the royal court, and security and justice. Perhaps these readings could be handled in group work, with each group reporting to the class on its findings. Some students might want to role-play the pomp and circumstances of the royal court. Why would Americans find such subsequent behavior in a political leader strange? Make sure the reference to punishment for not learning the Koran is brought to the attention of the class. Students will probably be most alarmed and disapproving of such harsh teaching methods. Ask them what the benefits and the drawbacks of such a method might be.

Supplement

Have the students read "Mali" and "King Mansa Musa," *The Human Adventure*, p. 161. According to the author of this text, what were the dominant features of the Kingdom of Mali?

LESSON 7

Content

Songhai–accomplishments, decline

Concepts and Generalizations

The following terms need to be understood: *leadership*, *arts*, *music*, and *literature*.

Songhai developed a culture to satisfy its needs.

Africa left a rich legacy of arts from its past.

Africa developed complicated civilizations during the Middle Ages.

Objectives

Students should be aware of artistic accomplishments and contributions from Africa.

Development

Have the students read "Songhai" and "King Askia the Great," *The Human Adventure,* pp. 161-162. What made Songhai flourish? How was the kingdom expanded? In order for a civilization to expand into neighboring areas, what must the civilization possess? Under King Askia what did Songhai accomplish? Why do you believe Songhai declined after Askia's death?

Activity

Students may read "The Rise of Songhay," *Through African Eyes,* pp. 47-53. Reports by students on Sunni Ali and Askia Muhammad could supply more information about the two great leaders of the Songhai Empire. The central point in the study of the two men should be their contribution to the formation of the empire.

Assignment

List the major accomplishments in law and government in Africa. See *The Human Adventure,* pp. 162-164.

Supplement

"Cultural Accomplishments," *The Human Adventure,* pp. 164-165, could be enriched by student activities or reports on the art, music, and literature of Africa.

LESSON 8

Content

East Africa—the land, the people, the cities

Concepts and Generalizations

East Africa has many faces.

East Africa is one of the oldest inhabited parts of the world.

Objectives

Students should know the principal nations of East Africa and the diversity of life in each.

Development

Refer to Frances Carpenter, *Story of East Africa* (Cincinnati: McCormick-Mathers Publishing Co., 1967), for background reading on East Africa. If available, show the filmstrip recording *East Africa* to introduce the material on the nations of East Africa. Have a guide sheet to accompany the filmstrip. From the filmstrip list important facts about each of the major countries of East Africa (Kenya, Tanzania, Ethiopia).

Supplement

Read "The Land," *Story of East Africa,* p. 10. This lesson shows the diversity of the Continent of Africa. It deals mainly with the three principal nations of East Africa.

Assignment

Have students write reports on one of the modern nations of East Africa or one of the leaders of East Africa.

LESSON 9

Content, Concepts and Generalizations, Objectives

Use those listed under the preceding lesson.

Development

Refer to the story "A Family Celebration" from *Story of East Africa.* This story deals with the life-style of the Kikuyu tribe in East Africa. Discuss the events that are taking place in a family of the Kikuyu tribe. Have students select Kikuyu terms and tell what each word means (*Pombe, Asante, Shamba*).

Using the map of East Africa (cover page of *Story of East Africa*), the students should locate the following places: Kenya, Uganda, Tanzania, and Zanzibar; capitals of each country; principal cities; and Lake Victoria.

LESSON 10

Content, Concepts and Generalizations, Objectives

Use those listed under Lesson 7.

Development

Students are to list the cities of Africa, possibly on a chart, and supply the following information for each: description, country, population, types of jobs available, imported and exported products, language, and its claim to fame. Students may refer to "Cities of East Africa," *Story of East Africa,* pp. 52-66.

Long-Term Assignment

Have the students find information on such tribes of Africa as the following: Banter, Kikuyu, Masai, Iba Zulu, Fulani, and Zanzibari. The information gathered should include the following for each tribe: location, language, occupations, customs, and population.

Other Suggested Activities

Have the students make a timeline on African history. Refer to *Story of East Africa,* p. 136.

Make a map entitled "Africa Today." Have the students label all of the countries. Refer to *Man and Change,* p. 48.

Have students read about the various nations of modern Africa and discuss the information they have read.

Read other stories from *Story of East Africa* and discuss them.

Read "Jomo Kenyatta," *Man and Change,* p. 322. Discuss the importance of this great man.

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Some Suggested Films

Europe

Art of the Middle Ages. Sd 433.3 (10 min.).
Charlemagne and His Empire. Sd 1202.2 (14 min.).
Christianity in World History, Sd 1205.2 (14 min.).
Europe in Transition: Late Middle Ages. Sd 1219.2 (14 min.).
Life in a Medieval Town. Sd 1208.2 (16 min.).
Meaning of Feudalism. Sd 404.1 (10 min.).
Medieval Crusades. Sd 218.3 (27 min.).
Medieval Guilds. Sd 492.2 (21 min.).
Medieval Knights. Sd 536.2 (22 min.).
Medieval Manor. Sd 535.2 (21 min.).
Medieval Times—The Crusades. Sd 1172.2 (14 min.).
Medieval World. Sd 388.1 (10 min.).

Islam

Desert Nomads. Sd 152.2 (20 min.).
Major Religions. Sd 394.2 (20 min.).

Africa

Africa—Change and Challenge. Sd 1592.2.
Africa—Living in Two Worlds. Sd 1752.2.
African Odyssey: The Two Worlds of Muslims. Sd 1741.2.
African Storytellers. Sd 1083.2.
Contrasting Cultures. Sd 142.1.
East Africa. Sd 431.2 (20 min.).
People of the Congo. Sd 364.1 (10 min.).
Pygmies of Africa. Sd 98.2 (22 min.).
Screen News Digest—May 1966. Sd 1048.2 (20 min.).

Additional films and filmstrips on Africa are suggested in teachers edition of *Through African Eyes*.

Leon Clark, ed. *Through African Eyes: Cultures in Change*. Teachers ed. (New York: Praeger, Publishers, 1971) Unit III, pp. 7-8, and Unit IV, pp. 7-10.

UNIT SIX

The Rise of the West

The Renaissance

LESSON 1

Content

Introduction to the Renaissance

Concepts and Generalizations

The following terms need to be understood: *Renaissance* and *humanism.*

The Renaissance thinkers and writers viewed the Renaissance as the beginning of modern times.

Objectives

Students should know why the Renaissance began in Italy.

Students should understand the concept of humanism and its characteristics.

Development

Read "Introduction to the Renaissance," Frank J. Cappelluti and Ruth H. Grossman, *The Human Adventure* (Berkeley Heights, N.J.: Field Educational Publications, 1970), p. 328, which discusses the definition of the word *renaissance*, tells where the attitude began and why. Explain and discuss the concept of humanism and its characteristics.

Activity

(1) What was the time period of the Renaissance? (2) Make a list of countries in Europe that were involved in the Renaissance. (3) Define humanism, giving both its early and later meanings. (4) Why was humanism a return to Greek and Roman values? (5) List the characteristics or ideals related to humanism. See Anatole Mazour and John Peoples, *Men and Nations* (New York: Harcourt, Brace, and World, 1968), pp. 239-244.

LESSON 2

Content

Writers of the Renaissance

Concepts and Generalizations

Renaissance writers, artists, and sculptors renewed interest in man and his life on earth.

Objectives

Students should know how Renaissance writers reflected the humanist movement.

Development

Read "Writers of the Renaissance," *The Human Adventure*, pp. 330-337. This lesson deals mainly with the Italian Renaissance writers and those from other European countires. Students should know the following information about each important writer: his country, his occupation, his impact on the era, his important work or writings, how he reflected the humanist movement.

Activity

Draw and label a map showing Renaissance Europe. Be sure to label the Italian Peninsula, Western Europe, and the Middle East.

LESSON 3

Content

Art, sculpture, and architecture of the Renaissance

Concepts and Generalizations

Many buildings, sculptures, etc., were copied from those of Rome and Greece.

Objectives

Students should be given examples of works of early Renaissance writers, artists, poets, etc.

Development

Read "Art, Sculpture, and Architecture of the Renaissance," *The Human Adventure*, pp. 337-347. Be sure to discuss some of the changes the Renaissance introduced to art.

Using names such as Leonardo da Vinci, Raphael, Donatello, and Michelangelo, decide which field these men are generally associated with (i.e., sculpture, painting, architecture, etc.).

Discuss how architecture of the Renaissance was copied from Rome and Greece. Show examples or illustrations of buildings or structures that prove this.

Activity

Read "Visual Summary," *The Human Adventure*, p. 347, "Comparing Art," p. 348, "Comparing Architecture," p. 349, and "The Renaissance Men," p. 349.

Assignment

Report on one of these famous Renaissance men: Petrarch, Boccaccio, Machiavelli, Leonardo da Vinci, Erasmus, or Michelangelo.

LESSON 4

Content

The printing press

Concepts and Generalizations

The invention of the printing press helped to spread Renaissance ideas.

Printing had a revolutionary effect on European civilization.

Objectives

Students should be able to list several important advantages of the printing press.

Comparisons should be made between the printing press and other technological inventions that have changed man's life.

Development

Read "The Humanist and Printing," *The Human Adventure*, p. 332, to see how printed books helped to spread the writing of the Renaissance. Books also spread new scientific knowledge of the period.

Discuss why the invention of moveable type was important; how a technological invention can change an entire way of life; any other inventions that have had this effect.

Activity

Do the visual summary exercise on p. 333, *The Human Adventure.*

Supplement

Read to gather information on Gutenberg and parchment. Discuss the importance of Gutenberg's printing press.

LESSON 5

Content, Concepts and Generalizations, Objectives

See material in the preceding lessons.

Development

Students are to complete a chart in their notebooks entitled "Discoveries of the Renaissance." The information needed to complete the chart has been supplied in previous lessons. Some possible subjects are: painting, science, mathematics, education, literature, sculpture, and architecture.

The Reformation

LESSON 1

Content

The Reformation

Concepts and Generalizations

The following terms need to be understood: *indulgences, 95 Theses, Catholic,* and *Protestant.*

The Reformation was an effort to change conditions in the Catholic Church.

Objectives

What were the problems that led to a break from the Catholic Church?

Know the leaders of the Reformation and their ideas.

Development

The Reformation, which began in Germany, came about when rulers of growing nations in Europe went against the Church, when they thought of it as interferring in the affairs of their nations. Resentment was based on the fact that much of the money collected in churches was sent to the Pope in Rome. Discontentment grew which led to a break from the Catholic Church.

Have students read "The Background of the Reformation," *The Human Adventure*, pp. 351-353. (1) Over what specific issue did the Reformation begin? (2) Who was Martin Luther and what were his ideas about the Church? (3) What were the main differences between Luther's ideas and those of the Roman Catholic? Define these terms: *indulgences, 95 Theses,* and *predestination.*

Activity I

Have students think of a reform movement that has come about in recent years (prison reform, Women's Liberation, military reform).

Have them list the causes for the particular movement, how the group protested, and what changes have occured as a result of the movement.

Activity II

Study the picture of Martin Luther in *The Human Adventure*, p. 353. Discuss the questions beside the picture.

LESSON 2

Content

Spread of the Reformation

Concepts and Generalizations

The following terms need to be understood: *Lutheranism, Calvanism,* and *Reformation in England.*

The Reformation spread quickly and affected other parts of Europe.

Objectives

Be familiar with the ideas of the leaders who helped spread the Reformation.

Students should be able to list ways the Reformation affected Europe.

Development

Read *The Human Adventure*, p. 354. The Protestant movement began to spread to other countries. Some adopted Luther's ideas while others came up with their own Protestant ideas. Be sure to include in this lesson the part that was played by John Calvin, Henry VIII and his successors, and Zwingli. See Sol Holt and John R. O'Connor, *Exploring World History* (New York: Globe Book Co., 1969), pp. 231-234.

Activity I

Make a time line showing the beginning of the Reformation and its spread in other countries. List each person who played a part in the Reformation.

Assignment

As an enrichment activity, some students may read a report on: (1) Anne Boleyn (See novel and movie *Anne of a Thousand Days.*); (2) Queen Elizabeth I of England; (3) Edward VI; (4) Mary Tudor; and (5) Henry VIII. Be sure to mention the part each played in the Reformation.

Activity II

Complete a map showing the spread of Protestantism in the 1500s. Refer to the textbook *Men and Nations*, p. 309.

Exploration and Discovery

Introduction

The same type of spirit that brought forth the Renaissance led people to travel beyond familiar shores, to cross uncharted water, and to explore new lands. Adventurous men like Bartholomeu Dias, Christopher Columbus, and Vasco da Gama laid the early foundations for the new colonial empires. These new lands with their new wealth eventually were to cause the rise of several new nations in Europe and to increase the power and wealth of Europeans, for the goods of their new lands were to have an eventual culminating effect in the beginning of the Industrial Revolution. Several topics that will be explored here are: factors that caused exploration; where the explorations and discoveries occurred; who was responsible for exploration; how exploration caused empires to form; and results of exploration.

LESSON 1

Content

Map work on the known world

Concepts and Generalizations

The known world was much smaller during the 1400s than it is now.

Objectives

Students should discover just how little of the world was known.

Students should explain the reasons for the increase in exploration.

Development

Duplicate and distribute copies of a world map. Have the students label and shade in the known world in the years around 1400. Make sure the following places are covered: Portugal, Spain, France, England, North Africa, Middle East, Scandinavia, Italy, and China.

When the map work is completed, several discussion questions can be explored: (1) If these were the only lands known, by which route did goods arrive in Europe from China?(Recall the middleman concept previously discussed.) (2) What would be some reasons why early sea travel was not developed? (Poor maps, little equipment to withstand long voyages, sea monsters, etc.)

Examples of the early maps of the times, showing the concept of size and shape of the known land, are effective.

Supplement

A recap of cartography may be useful when studying exploration.

LESSON 2

Content

Causes of exploration

Middleman concept

Concepts and Generalizations

Exploration and discovery developed from the need for increased goods at reduced prices. As man develops the need, he will develop the tools necessary to satisfy that need.

Objectives

Students should be able to understand the need to eliminate the middleman in trade.

Students should be led to discover the need of the European nations to compete with Italy.

Development

Read *The Human Adventure*, p. 366; *Exploring World History* p. 216; and *Men and Nations*, pp. 314-315.

The two guide questions from Lesson 1 may be a starting point to a discussion of why exploration developed. The concept of increased trade and new equipment can be brought out (compass, astrolabe, improved mathematics, portolan charts, and caravels).

The continuation of this lesson should deal with the importance of Italy as an early trade center. Have the students trace the trade route from China to Europe: China to India by trade caravans of Arabs; Persian Gulf to Euphrates River; Euphrates River by caravan to Constantinople or Alexandria; and from Constantinople or Alexandria to European ports. Europeans (Italians from Venice or Genoa) were involved only on the last leg of such travels. The students should recognize that middlemen caused prices to increase. The end point of this lesson is to have the students realize that the European nations were going to have to develop their own trade routes in order to reduce prices.

LESSON 3

Content, Concepts and Generalizations, Objectives

See material in Lesson 1 and Lesson 2.

Development

Read *The Human Adventure*, pp. 367-375; *Exploring World History*, pp. 217-219; and *Men and Nations*, pp. 316-320.

The point of this lesson is to have students understand who the major explorers of the old world were and to have them gain insight into the concept that as man's culture, acquaintance with new products, and need for these products increases, so does his innovations in methods of obtaining these products.

Have the students find the significance of and the exploration routes of the following people: Prince Henry, Bartholomeu Dias, Christopher Columbus, Vasco da Gama, Amerigo Vespucci, Pedro Cabral, Vasco Balboa, Ferdinand Megellan, and Marco Polo.

LESSON 4

Content, Concepts and Generalizations, Objectives

See material in Lesson 1 and Lesson 2.

Development

Read *The Human Adventure*, pp. 375-380; *Exploring World History*, pp. 223-227; and *Men and Nations*, pp. 321-330.

This lesson attempts to point out that the explorers did not only travel south and east, but eventually west also.

Once again the students should concentrate on the routes, significance, and the countries of the following people: Ponce de Leon, Hernando Cortes, Francisco Pizarro, Francis Drake, Hernando de Soto, Francisco de Coronado, John Cabot, Giovanni da Verrazano, Jacques Cartier, Martin Frobisher, John Davis, Henry Hudson, Samuel Champlain, Robert de La Salle, and John Hawkins.

LESSON 5

Content, Concepts and Generalizations, Objectives

See material in Lesson 1 and Lesson 2.

Development

Read *The Human Adventure*, pp. 380-381; *Exploring World History*, pp. 225-227; and *Men and Nations*, pp. 330-334.

This lesson deals with the results of the age of exploration and discovery. From their previous reading, the students should be able to come up with several discoveries or results of this age. (New markets, precious metals, banking systems, shift in trade from Venice and Genoa to London, Amsterdam, and Antwerp, spices, gems, paper, oranges, strawberries, pineapples, ivory, porcelain, textiles, furs, tea, coffee, tobacco, potatoes, cocoa, corn, lemons, bananas, grapefruits, codfish, lye, pitch, turpentine, sugar, molasses, rum, indigo, slaves, insurance [boats], colonies, and peanuts.)

Assignment

Pretend you are a black man in Africa or a red man in the New World. Write a short description of your first view of a European ship full of white men.

Absolutism and Enlightment

Introduction

The concept of rule or authority has traveled throughout all the units. The strongest man ruled in the hunters-gatherers' time; the strongest and/or the wisest ruled in the days of early complex societies; governments became established as societies rose and became states; power became concentrated in the hands of a few strong, wealthy, and sometimes wise men during the Middle Ages; but it was during the 1600s that power was truly concentrated in the hands of men who ruled as their right. This is called *absolutism.*

Political absolutism was not, however, a new concept. It existed in Egypt with the pharaohs, in Greece with Alexander the Great, and in Rome with Julius Caesar. This concept was brought to its prominence in the 1600s. Following the turmoil and fighting of the Middle Ages, the average man wanted a time of law and order. Power was concentrated in the hands of a few men. They took their right to rule from the Scripture. ("The powers that be are ordained of God.") According to this doctrine, the king, by the grace of God, was absolute in his power, sacred in his person, and responsible only to God.

This concentration of power did not stop the human mind from thinking, and advances in the sciences occurred as men had the time to think and experiment. Many reasons can be given for this rebirth of man's interest in science and the arts. During the Renaissance and Reformation, many ideas accepted down the centuries were challenged and replaced. This challenging of the accepted led directly to advances as time and interest permitted.

LESSON 1

Content

Absolutism

Concepts and Generalizations

The following terms need to be understood: *absolutism* and *divine right.*

Objectives

The students should be able to develop a working knowledge of the words *absolutism* and *divine right.*

Development

Read *The Human Adventure,* p. 390; *Men and Nations,* pp. 336-337.

Have the students pretend they are taking a voyage on an ocean liner. See if they can explain or list some of the duties and powers of the captain. As they develop these ideas, the concept they should arrive at is that the captain of a ship is an absolute ruler. See if they can name any other absolute rulers. If they name parents or principals, try to develop the concept that these people must still operate under someone else's laws.

Develop a working definition of *absolutism* and *divine right.*

Assignment

Find and list the absolute rulers of today (e.g., Castro in Cuba).

LESSON 2

Content

Absolute rulers

Rulers of absolutism

Concepts and Generalizations

In the 1600s there were five major countries with absolute rulers.

Objectives

Students should be able to name five countries and their absolute rulers.

Students should be able to discover what policies these absolute rulers used to make themselves absolute.

Development

Read *The Human Adventure,* pp. 391-397 and 400-413; *Men and Nations,* pp. 337-360.

Certain rulers in certain countries have gained a reputation for being absolute monarchs. Have the students, by utilizing the reading, list the absolute rulers of the following countries: France (Louis XIV), Prussia (Frederick the Great), Russia (Peter and Catherine the Great), Austria (Maria Theresa and Joseph II), and England (James I).

After they have correctly identified the absolute rulers, see if they can comprise a list of items that the kings used to make themselves absolute. Some that should be included are: the creation of a large powerful army; abolishment of the power of nobles; destruction of the local forms of government; and severely limiting reforms in government.

A "Who am I?" activity may be developed at this point. E.g., *I cut the beards off my subjects. I am* ________ .

LESSON 3

Content

Advances in science, philosophy, and the arts

Concepts and Generalizations

Culture is a fermentative process. During the 1600s, many men contributed to the advancement in culture which eventually led to the Industrial Revolution.

Objectives

Students should become familiar with the names and accomplishments of the Age of Reason and Science.

Development

Read *The Human Adventure*, pp. 397-400 and 382-385; *Men and Nations*, pp. 378-383.

Man has always sought to improve his own culture, whether it be by inventions or by the use of flowers in a peasant's hut. The need of man to improve has always been an ongoing experience. During the Middle Ages in Europe, because of the constant wars, few men had the free time to spend on science; but, as war decreased and law and order evolved, man turned to science and mind, instead of to weapons and fighting.

The students should use the readings to match the scientist or philospher with his invention, philosophy, or discovery:

Copernicus
Kepler
Galileo
Newton
Boyle
Descartes

Montesquieu
Voltaire
Rousseau
Pope
Bach
Locke

Cavendish
Gibbon
Defoe
Swift
Haydn

Hobes
Howard
Moliere
Paracelsus
Diderot

Vesalius
Harvey
Bacon
Mozart
Fielding

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Kendall, Paul. *The Yorkist Age: Daily Life during the Wars of the Roses.* New York: W. W. Norton & Co., 1970.

Komroff, Manuel. *Marco Polo.* New York: Julian Messner, 1952.

Lucas, Mark. *Vast Horizons.* New York: Viking Press, 1961.

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Simon, Edith. *The Making of Frederick the Great.* Boston: Little, Brown & Co., 1963.

Taylor, F. Sherwood. *Illustrated History of Science.* New York: Praeger, Publishers, 1955.

Trevelyan, George. *Illustrated English Social History.* 4 vols. Chaucer's England and the Early Tudors, vol. 1; Age of Shakespeare and the Stewart Period, vol. 2; The Eighteenth Century, vol. 3; The Nineteenth Century, vol. 4. New York: David McKay Co., 1949-52.

Walsh, Ronald. *Ferdinand Magellan.* New York: Criterion Books, 1956.

Some Suggested Films

Age of Discovery: Spanish and Portuguese. Sd 387.1.
Beginning of Exploration. Sd 1121.1.
English and Dutch Explorers. Sd 1193.1.
English History–Absolutism. Sd 862.1.
Reformation. Sd 531.2.
Age of Absolute Monarchy in Europe. Sd 1171.2.
Age of Enlightenment in Europe. Sd 1170.2.

UNIT SEVEN

The Industrial Revolution as a Strategy of Adaptation

Introduction

The fact that man, from his beginnings, has sought to free himself from the restrictions and limitations of his habitat is the mainspring of cultural development. Although people have welcomed technological innovations that have provided them with increasing mastery over their habitat, they have tended to resist the necessary accompanying changes in their organization of social relations and in their intellectual and spiritual orientation. It is in the institutional and ideological aspects of culture that people tend to exhibit their greatest conservatism.

In addition to technological innovations, there are three other sources of cultural development: contact between groups and the resulting dissemination of information, techniques, and values; population growth; and political innovations—especially the development of the nation state. None of these is an independent variable; all of them tend to occur simultaneously. This is especially true of the relationship between population growth and political development, which are obviously dependent on other factors such as the level of technological development and habitational resources.

Every major technological invention in the course of a cultural development was discovered independently in a few places, and then spread from its center of invention to neighboring groups.

Anthropologists generally refer to the spread of cultural elements from one group to another as *diffusion* and *borrowing*. It is estimated that perhaps eighty percent or more of the content of any culture may have been borrowed from others. Thus, human groups add to their stores of knowledge and productive techniques not only by themselves but, more importantly, by contact with other groups.

Cultural borrowing does not occur at random or fortuitously. The adoption of a new technology, ceremonial pattern or religion, legal system, or mode of etiquette reflects a decision (usually implicit rather than explicit) that people cannot treat lightly or allow to happen without direction. Chaos would result if every new technique, idea, or custom was adopted by a group every time someone learned about it or independently discovered it. Order, regularity, and stability are the hallmarks of social life, and they must govern the introduction and adoption of new cultural elements. Hence, cultural evolution requires decision-making and decision-implementing within the group, viewed as a unit of adaptation.

Man's foremost concern, like that of any other animal, is to secure enough food from his habitat, enough for individual survival and for the reproduction of the group. It is in no way surprising, therefore, that productive activities occupy a position of primacy in human institutions and modes of thought. People must organize their social relationships and activities, and even their thought processes, in ways that will make their productive activities effective; otherwise, their societies will not survive.

The importance to the rest of the culture of the organization of productive activities is repeatedly underscored by the findings of modern archaeological and ethnological research. The adoption of a new source of energy by a society is invariably followed by changes in the institutional configurations of its culture. The reason for this can be clearly and simply exemplified. The average adult man is capable of exerting energy that is equal to about one-tenth of a unit of horsepower; hence, a man who relies only on his own physical energy is restricted to a very small society of men at a relatively simple and unelaborated technological level. There is no centralized control over production because everyone is equal as a producer. Correlatively, in such a society there is no centralized control over the distribution of food and other commodities.

As the people in a society begin to use increasingly efficient, extrapersonal sources of energy—animals, water power, steam, electricity, and other fuels—they develop specializations in the division of labor. These specializations inevitably lead to the establishment of hierarchy in productive activities: a few men must assume positions of dominance in organizing and supervising the activities of those who do the bulk of the manual work. A corollary of the development of centralized control over productive activities is an increasing centralization of control over distribution.

Because all productive activities in all societies at all levels of adaptation take place in groups, in an organized, systematic, and predictable manner, all of these activities rest on decisions that must be made about the allocation, use, and distribution of energy. Men do not simply go out to hunt, plant, tend animals, construct terraces or irrigation networks, build factories or work in them as if they were a random agglomeration of Robinson Crusoes. Each of these activities, as well as the distribution of the resultant wealth, requires that decisions be made regularly about what directions men will take to hunt animals, how land will be allocated, which plots of land will be opened to cultivation, where animals will be driven for grass and water, where terraces or irrigation networks will be built, where factories will be erected, and how they will have access to sources of power. Similarly, decisions have to be made about who will engage in each of these activities (about how labor will be divided, allocated, and organized) and about the distribution of income (about the criteria according to which each person, family, and household will be awarded a share in the social product).

Thus, decision-making and implementation are central features of every adaptation, of every strategy for exploiting the energy potentials of a particular habitat. Obviously, people are not always fully aware that they are making and implementing decisions, nor are they aware of the mechanisms by which they do so, anymore than people are fully aware of the rules of grammar that govern their languages. Nevertheless, no significant change can occur in a culture, neither in its technology nor in its institutions or ideologies, without an accumulation of decisions, conscious or unconscious, deliberate or inadvertent, that permit its adoption.

Each level of adaptation has an appropriate organization of decision-making and implementing institutions. Whenever man changes his environment by harnessing and introducing a new source of energy, he alters these institutions. As societies change in their adaptive level, different individuals and groups in the adaptive unit stand in new relationships to the process of decision-making. One of the features of the evolution of social organization is that at each successive level the individual participates in a larger group (band, lineage, community, tribe, nation, civilization, world community) in which the decision-making centers are more and more distant from him. In some societies, such as those with peasant classes, an individual responds to units that are very close to him, such as the local community, and to those that are very distant, such as the central state. In such cases, each group tends to regulate different aspects of life. One of the consequences of the succession of levels of adaptation is that the individual has decreasing access to the decision-making and implementing mechanisms of his society.

LESSON 1

Content

Man, the toolmaker

Concepts and Generalizations

Culture: everything a people has invented and used in an attempt to make life easier and more meaningful.

Adaptation: the process by which a people makes effective use for productive ends of the energy potential in its habitat.

Inventions arise in response to needs, needs which when solved give rise to new needs and new inventions.

The most elementary source of energy, as far as man is concerned, is muscular.

Every culture can be defined in terms of specific sources of energy and the social institutions by which energy is utilized.

Objectives

Given the concepts of *culture* and *adaptation*, students should be able to explain how industrial and technological developments of the past two centuries can be studied as were the chipped stones of early men in Unit 2.

Students should be able to give examples of how men first used fire and animals.

Students should be able to list some basic sources of energy and some technological devices by which certain types of energy are utilized.

Students should be able to formulate a tentative hypothesis explaining the relationships between energy, technology, and social organization.

Development

From the point of view of the anthropologist, all things, from chipped stones to atomic generators, are regarded as artifacts invented and used in pursuit of the fulfillment of the needs and potentialities of a people.

Have the students read Kenneth S. Cooper, *Man and Change* (Morristown, N.J.: Silver Burdett Co., 1972), pp. 108-116. These readings set the anthropological approach which will be used to analyze industrialization from the 19th century until the present. Man is here viewed as a toolmaking animal. In attempts to satisfy their needs and to make themselves more comfortable, people invent new tools and techniques. Necessity is the mother of invention; invention is the mother of necessity. Inventions arise and are utilized in response to problems which when solved give rise to new problems. Developments in one field give rise to the need for developments in others.

In discussing these readings, review the insights about tools developed in Unit 2 and utilize the concepts of *culture* and *adaptation*. Also develop the concepts of *energy*, *material*, and *technology*. *Man and Change* sets forth many excellent suggestions and questions which develop these and other concepts.

Culture: A Strategy of Adaptation

The concept of adaptation, the key mechanism in the evolutionary process, was originally developed in the study of biological evolution. In discussions of the relationship of organisms to their habitats, the term adaptation refers to success, measured by the ability of populations to survive and reproduce. Thus, a population of organisms is considered to have achieved an effective relationship with a habitat, to be adapted to that habitat, if it has been able to perpetuate its form of life. Evolution occurs because no adaptation is permanent and because no habitat remains unchanged. New adaptations must be developed if effective relationships with altered habitational conditions are to be maintained.

Similarly, adaptation in man refers to fitness for reproduction and survival. Adaptation in man, however, does not take place through genetic mutation; but, rather, through his ability to make use of energy potentials in the physical habitat. Adaptation in man is the process by which he makes effective use for productive ends of the energy potential in his habitat. The most elementary source of energy, at least as far as man is concerned, is muscular. Reliance on this source in the use of bows, spears, bludgeons, hoes, and digging sticks is basic to the food quest in many human societies and has immediate consequences for the organization of social relations. We may contrast muscular energy with such sources of extrapersonal energy as draft animals, water, chemicals, steam, and electricity. Whenever people introduce a new energy system into their habitat, their organizations of social relations, that is, their institutions, also change, so that the latter will be appropriate to efficient use of the energy source on which they rely.

Every culture is a special case of the adaptive process, of the complex ways in which people make effective use of their energy potentials. Thus, a culture must first be defined in terms of specific sources of energy and their social correlates. Every culture can be conceptualized as a strategy of adaptation, and each represents a unique social design for extracting energy from the habitat. Every energy system requires appropriate organizations of social relations; no energy system can be effective in human society without groups that are designed for using it. A very simple example will illustrate the point.

Factory work, in which exclusive reliance is placed on electrical energy that is devoted to the manufacture of a product to be sold for a profit, requires a very special type of personnel organization. The personnel recruited for the factory's tasks should be evaluated in terms of their abilities to do their respective jobs, not in terms of their relationship to each other or to the factory manager by blood or marriage. The labor force of the factory should, ideally, be composed only of the number of people necessary to produce the product, maintain the plant, acquire raw materials, and ship and sell the finished product. Such an organization could not function effectively very long if the people in it were recruited only because they were relatives of the owner.

Thus, a culture includes both the technology and the institutions appropriate to that technology. It can be defined as the artifacts, institutions, ideologies, and the total range of customary behaviors with which a society is equipped for the exploitation of the energy potentials of its particular habitat.

The record of human evolution suggests that man's cultural adaptations have increasingly freed him from the limitations of his habitats. He has accomplished this by harnessing increasingly effective sources of energy and by shaping his institutions to meet the demands of each energy system so that he can make maximal use of it. Hence we are going to speak of levels of technological development, each successive level representing a strategy of cultural adaptation in which there are more efficient means of exploiting the energy resources available to a group. The concept of levels of technological development and adaptation refers not only to techniques but also to the configurations of institutions and social relations that are appropriate to the effective use of each particular energy system.

LESSON 2

Content

Technology: survey of the last two thousand years.

Concepts and Generalizations

The following terms need to be understood: *culture, adaptation, invention, technology*, and *institutions.*

Objectives

Students should be able to interpret the technological developments through the ages in terms of strategies of adaptation.

Given the story of Hero's design for a steam engine and the concept of invention, students should be able to set up a hypothesis explaining why his plan was not developed and used.

Students should be able to explain the relationship between technological developments and institutional developments.

Students should speculate on the relationship between technological developments and a people's desires and values.

Development

This lesson surveys some of the major strategies of adaptation illustrated by various cultures during the past two thousand years.

Have the students read "Two Thousand Years of Slow Change," *Man and Change*, pp. 117-128, and "Machines That Help Men Think," pp. 129-132.

These selections trace man's development of sources of energy, from muscular to nuclear energy.

After the students have read about Savery's, Newcomen's, and Watt's steam engines, ask why these engines were developed and put to use. The insight to be developed here is that inventions are made and used in response to needs. If, by some magic, the ancient Egyptians had been presented with a fully developed steam engine, it is unlikely that they would have used it, let alone improve on it. For teacher background on this point, see Carl Gustavson, *A Preface to History* (New York: McGraw-Hill Book Co., 1955), Ch. 11.

Five Strategies of Adaptation

Many scientists phrase questions about adaptation in terms of man's alterations of his physical and social environments. There is often an explicit or implicit premise that we must learn how man is able to achieve various densities of population and settlement patterns, freedom from the restrictions of the habitat, the amelioration and elimination of disease, and different degrees of social complexity. What too often is neglected is the corollary question: What is the effect of each of these adaptations on man himself? How is man shaped by the shapes he imposes on his habitats? What, for example, are the effects on people of different densities of population? Of compact or dispersed, of horizontal or vertical settlement patterns? Of environmental noise, dietary variety, architectual styles, large or small communities or no communities at all? Of reliance on muscular energy or extrapersonal sources of energy?

These questions are important because man shapes himself as he shapes his environment. Either set of questions without the other deals with only half the process of adaptation. The teacher should bear in mind that each strategy of adaptation creates a unique environment for the individual. Every culture presents the individual with a self-contained world, not merely a set of tools with which to exploit a habitat.

Hunting and gathering refer to a particular energy system that represents, as far as we know, the first level of cultural adaptation achieved by man. In its simplest form, hunting-gathering is a technique of extracting a livelihood from the environment by an almost exclusive reliance on muscular energy: collecting wild growing foods and hunting with bows and arrows, spears, bludgeons, nets, and the like. Typically, foraging societies are nomadic. Nomadic hunters usually live in small bands that range in size from one to five families, the heads of these families often being brothers. During the summer months several bands will congregate, the size of these groups depending on the abundance of food. Since it is not always the same families that come together every summer, there is an element of unpredictability in the composition of this group from one year to the next. Summer is the time for acquiring spouses, gossiping, visiting with distant relatives, and conducting ceremonials.

Horticulture, a second strategy of adaptation, also has several varieties. It is a technology in which a people plants seeds, roots, or tubers and harvests the product, using a hoe or digging stick as its principal means of production. Horticulturists, like hunters, rely primarily on muscular energy in their exploitative activities, but with an important difference: they are responsible for the presence of the food on which they subsist. Since the horticulturist does not turn the topsoil, his productivity is generally limited. Furthermore, his methods of clearing and preparing the soil, especially when he cuts the covering brush and burns it, rapidly exhaust the soil, requiring that he shift his cultivated plots every few years.

The development of horticulture in the course of cultural evolution used to be called the "Neolithic Revolution" by anthropologists. It is now known from archaeological research that horticulture evolved slowly and gradually; it did not burst forth in a revolutionary eruption. There is no single horticultural pattern; instead, there are different patterns, each representing a successive stage of development that can be distinguished in terms of the different proportions of domesticated foods in the total diet.

Pastoralism, in its various forms, is a strategy of adaptation which depends largely on habitational circumstances, as can be seen in the differences among East African, North American, and Asian pastoralists. Pastoralism is a technology devoted to gaining a livelihood from the care of large herds of domesticated animals. Sustenance may be derived from the herds themselves (milk, meat, blood) or from the use of the domesticated animals as instruments of production (as among North American Indians who used horses to hunt bison).

Like all other levels of technological development, pastoralism is a particular kind of social organization as well as a particular system of production. The essential social element of pastoralism is transhumance, a settlement pattern in which herders seasonally drive their animals from lowland areas of permanent villages and fields to highland pastures. Transhumance differs from nomadism in that the pattern of movement is from fixed settlements to highland pastures and back again, whereas nomads usually move not between fixed points but over a wide territory in search of food. After transhumant people make a move, they remain relatively stationary until the next season, unless there is a shortage of water and food in the highlands; nomads generally remain stationary only for very brief periods. Thus, there are entirely different patterns in the movements of pastoralists and nomadic foragers, this difference resulting in different organizations of social relations.

Agriculture, a fourth strategy of adaptation, differs from horticulture in technology as well as in social organization. Agriculture is a system of cultivation that is based on one or more of the following: plows and draft animals, large-scale and centrally controlled irrigation networks, and terracing. Each of these techniques, singly or in combination, requires a specific organization of labor to maintain and protect its sources of energy, and each involves its own modes of distributing resources and products.

In agriculture, the use of a plow depends entirely on the use of draft animals. Mechanical tractors, sowers, and reapers are tools of industrialism, which will be discussed below. There must be, in agriculture, an adequate and reliable supply of draft animals for the entire community. The importance of this consideration can be seen in medieval English records, in which most disputes and manorial regulations involved the allocation of draft animals to the members of the village. Similarly, social relationships that center upon the ownership and use of draft animals are pivotal in such diverse agricultural societies as contemporary Mexico and India. In all such societies the maintenance of dependable supplies of livestock for draft purposes requires specialized groups of persons to care, protect, breed, and oversee the distribution of the animals.

Terracing and large-scale irrigation networks, besides requiring the organization of labor for construction, demand appropriate institutions for regulation, protection, and repair. Agricultural technology also involves specializations in production, the development of markets or other means of trade, urbanization, and the bifurcation of rural and urban value systems.

Industrialism, like other adaptations, is as much a unique social organization as it is a technology. The use of extrapersonal energy in complex forms requires its own organizations of social relations; these center upon man's relationship to the machine.

For example, man in an industrial society follows the machine; if he can better support his family by moving to a different machine in a different locality he does so, largely without regard to other people. He holds his position in relation to his source of subsistence through an impersonal system that pays for the use of his labor power rather than through a group of kinsmen and by inheritance. The intellectualized goal of an industrial society is to run itself like the machines upon which it is based. The organization of a factory is supposed to rest entirely on rational considerations of profit, efficiency, and production; not, as with the working unit in preindustrial society, on considerations of consumption.

Industrialism is closely related to state organization and to the emergence of a world community, and thus it is tied to very complex intersocietal political developments that are still at an early stage of their history. A corollary of these considerations is that there has not been enough time for local variations of the strategy to develop. Although it appears that a worldwide industrial pattern is emerging, each nation will place its own stamp on its own local application.

Cultural evolution involves not only changes in sources of energy but also alterations in social institutions, and the evolutionary record suggests that more time is required to effect the latter than the former. The transition from one level of adaptation to another requires the harnessing of new energy sources plus changes in settlement patterns, household and family organization, political institutions, religion, education, and the like. So long as these organizations of social relations, with their accompanying sets of personal values, modes of cognition, and motivations, were limited to local, autonomous groups, change was likely to be slow. Groups of this kind–kin groups, ethnic enclaves, corporate cities, autonomous regions–are almost invariably traditional and conservative in the extreme.

The development of state organizations, a watershed in cultural evolution, had profound consequences in speeding up the rate of cultural change. States are able to catalyze the technological advances and changes in social relations by assigning specialists to these tasks and by developing and reallocating economic surpluses that can be used for these purposes. Further, one of the consequences–and also one of the means–of centralized political control in state organizations is the weakening of traditionally conservative, locally autonomous groups; the state generally regards such groups as competitors for loyalties of individuals and seeks to eliminate them. Thus, states are able simultaneously to encourage change in positive ways and to subvert resistance to it.

Summary–Cultural adaptation is the process by which man makes effective use for productive ends of the potential energy in his habitat. Cultural evolution, the successive strategies in the organization of social relations by which people make use of harnessed energies, is a product of man's attempts to free himself from the limitations of his habitats.

LESSON 3

Content

The Industrial Revolution

Concepts and Generalizations

The term *cultural feedback* needs to be understood.

Necessity is the mother of invention; invention is the mother of necessity.

Developments in one field are at once dependent on and prerequisit to developments in others.

The Industrial Revolution, by and large, raised the standard of living of the common people.

Objectives

Given the names of well-known inventors, students should be able to demonstrate an understanding of the principle of feedback and the nature of invention.

Students should be able to compare and contrast John U. Nef's view of the Industrial Revolution with that of Arnold Toynbee.

Students should be willing to evaluate these two conflicting views and justify their evaluation.

Development

Have the students read Frank J. Cappelluti and Ruth H. Grossman, *The Human Adventure* (Berkeley Heights, N.J.: Field Educational Publications, 1970), pp. 446-450, and corresponding sections in *Man and Change*. Have the students identify the inventions of each of the following men and then develop a hypothesis explaining the relationships among their inventions.

John Kay
James Hargreaves
Richard Arkwright
James Watt
Edmund Cartwright
Robert Fulton
George Stephenson
Cyrus McCormick
Henry Bessemer
Eli Whitney
Henry Cort
Elias Howe
Samuel Crompton

The objective here is to get the students to demonstrate three understandings: first, inventions are developed in response to needs; second, developments in one field necessitate developments in others; and third, developments in a given field, which are made possible by developments in others, make further developments in these other fields possible, which illustrates the principle of feedback.

The Industrial Revolution is best understood when regarded as a series of revolutions. Technological developments in industry were accompanied and followed by radical and rapid changes in all aspects of society—religious, intellectual, social, political, military, and economic. See the chart "Needs and Culture" in Unit 4. The great effort required in understanding the Industrial Revolution is not so much the memorizing of a large number of facts as it is the development of a scheme of comprehension which will synthesize the simultaneous aspects of this historical process into an image simple enough to be remembered.

There are two fundamental views and evaluations of the Industrial Revolution. The old view, which is still current in many high school textbooks, was first set forth around 1880 by Arnold Toynbee, the great-uncle of the current Toynbee. This view is echoed and further developed by Paul Mantoux, *The Industrial Revolution in the Eighteenth Century* (New York: Harper & Row, Publishers, 1958). The new view is best set forth by John U. Nef, *War and Human Progress* (New York: W. W. Norton & Co., 1968) and *The Conquest of the Material World* (Chicago: University of Chicago Press, 1964). A simpler version is expressed by T. S. Ashton in *The Industrial Revolution: 1760-1830* (New York: Oxford University Press, 1960).

Old View. (1) Prior to 1760 there existed an almost unchanging world. Small-scale handicraft was only infrequently organized into what might be called a capitalistic enterprise. (2) About 1760 the inventions in the textile industry, the development of the steam engine, and the smelting of iron in large quantities soon transformed British industries, old and new. (3) These new developments increased production tremendously, but the distribution of the new wealth resulted in untold riches for the few and new, untold misery for the many.

New View. (1) Steam and textile inventions did not break in on an almost changeless world. Important changes took place during the 14th, 15th, 16th, 17th, and 18th centuries. Large-scale organization of industry had taken place in mining, sugar refining, ship building, bricks, paper, glass making, leather, and gunpowder. Many of the employees worked for wages, although the majority probably still worked at home. Working and living conditions were not good by our standards; indeed, they were frequently deplorable. The customary work day was twelve hours. Children were frequently employed at ages four and five. Wages were low and at a subsistence level. Unemployment was frequent and severe. Accidents were frequent and sickness was most common. Working conditions were often damp, dark, and generally unhealthful. And when class conflicts arose, the state usually took the side of the employer. Definitely by 1760, changes were already underway. (2) The quickening in the use of machinery took place much more slowly than is usually realized. The one exception was in the textile industry. And even here the first power loom was set up in 1840. Watt's steam engine was employed very slowly. Most of the clothing industry utilized machinery slowly. (3) There were evils in the slums, but these conditions were not new. Long hours for women and children did not create a new condition. The slums and poor conditions were caused by at least three other conditions: years of war and post-war adjustment dislocated the economic system; none of the town governments had the power to cope with the new problems such as sewage disposal and pure drinking water; and cheap building materials (bricks, pipes, etc.), necessary to solve some of the needs of the city, were not yet available. Furthermore, old ways of thinking and acting were simply not adequate for coping with the new problems.

LESSON 4

Content

Seeing systems in industrialization

Concepts and Generalizations

The term *cultural lag* needs to be understood.

All aspects of a culture do not change together. Some change rapidly, such as technologies and economies; while others change more slowly, such as institutions and ideologies.

Objectives

Given an understanding of cultural change and invention, students should be able to set up diagrammatic models illustrating the nature of cultural change in an industrial society.

Students should be able to apply these concepts and understandings to our current cultural situation.

Students should be able to explain how such concepts and understandings are of practical value for us today.

Development

This lesson attempts to get the students to see the Industrial Revolution not merely as a series of technological or economic developments but as an adaptive movement affecting all aspects of culture—religious, intellectual, social, economic, political, and military. The concepts developed and utilized here are essentially those used in Unit 2. Specifically the concepts are: *culture, adaptation, feedback*, and *systems*. The objective is to get students to look at cultural developments in terms of systems and to use the holistic approach in analyzing historical events.

The exercise in Lesson 3 is the first step in understanding the Industrial Revolution in terms of systems. The generalization to keep in mind is: necessity is the mother of invention, and invention is the mother of necessity.

Listed below are some of the systems which together make up the system of culture: (1) textile industry, illustrating the principle of feedback between spinning and weaving, and also between technological developments in textiles and the cotton gin; (2) illustrating the feedback between technology and institutions; (3) illustrating the reciprocity between agricultural and industrial developments; (4) illustrating the feedback among a variety of industries; (5) illustrating the reciprocity among technological, institutional, social, and political developments; (6) illustrating the influence of the agricultural and industrial revolutions on population and on thought about population; (7) illustrating the feedback between several large-scaled cultural developments; (8) illustrating the feedback among the economy, the social system, and the political ideologies of a people; (9) illustrating the feedback between needs and inventions; and (10) illustrating the interaction among man, technology, industry, and the habitat.

Listed below are some facts and figures, dates and data, names and developments which, to those uninitiated to the mysteries of feedback and systems, will appear to be a hodgepodge. Students, aware of these concepts, should use this list—to which they may add—to diagram some systems of their own. In other words, the teacher leads the students to focus the simultaneous aspects of the Industrial Revolution into coherent views; and, finally, into a comprehensive view. In doing so, the teacher will be leading the students to develop a comprehensive view of the nature of the historical process as illustrated in complex societies.

Kay
Hargreaves
Power loom
Cotton gin
Coal mining
Steam engine
Locomotive

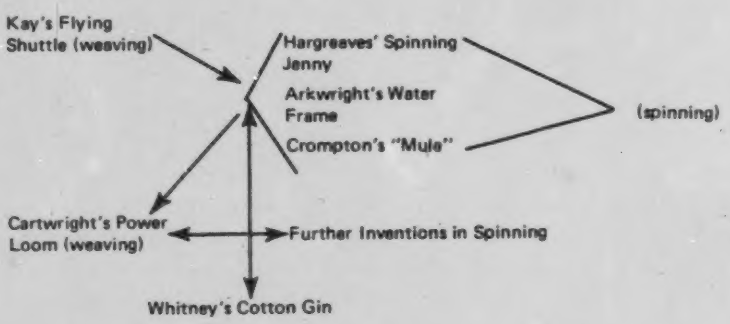
Slavery in the U.S.
Reform Bill of 1832
French Revolution of 1830
Malthus
Nationalism
Imperialism

John Stuart Mill
Karl Marx
Edmund Burke
Jeremy Bentham
Secularism
Iron smelting
Methodism

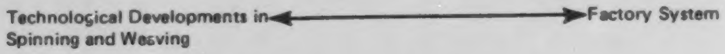
Banking
Factory system
Steamboat
Romanticism
Democracy
Bourgeoisie
Proletariat
Increase in population
Citizen armies
Destructive warfare
Idea of progress
Specialization
Protestant ethnic
Max Weber
R. H. Tawney
Professionalism
Walter Bagehot
Herbert Spencer
Samuel Smiles
Rudyard Kipling
Alfred T. Mahan
Enclosure
Collectivization
Civil War in U.S.

Seeing Systems

-1-


Kay's Flying Shuttle (weaving)
Hargreaves' Spinning Jenny
Arkwright's Water Frame
Crompton's "Mule"
(spinning)
Cartwright's Power Loom (weaving)
Further Inventions in Spinning
Whitney's Cotton Gin

-2-



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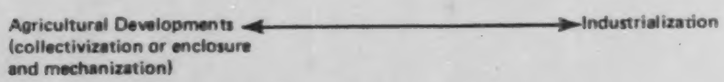
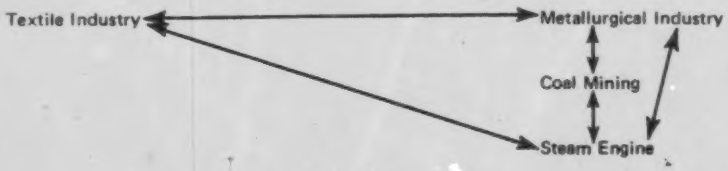

Agricultural Developments (collectivization or enclosure and mechanization)
Industrialization

-4-



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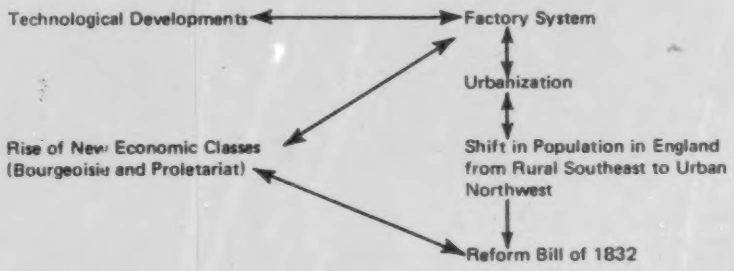
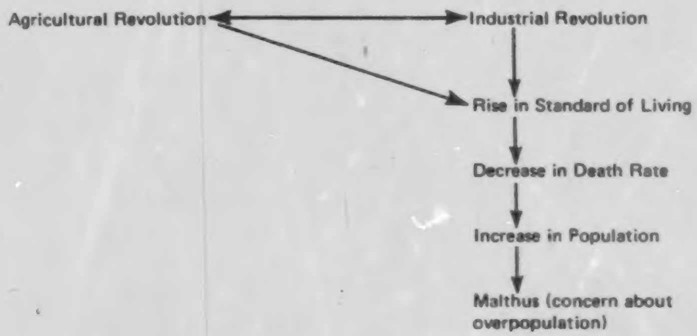

Technological Developments
Factory System
Urbanization
Rise of New Economic Classes (Bourgeoisie and Proletariat)
Shift in Population in England from Rural Southeast to Urban Northwest
Reform Bill of 1832

-6-



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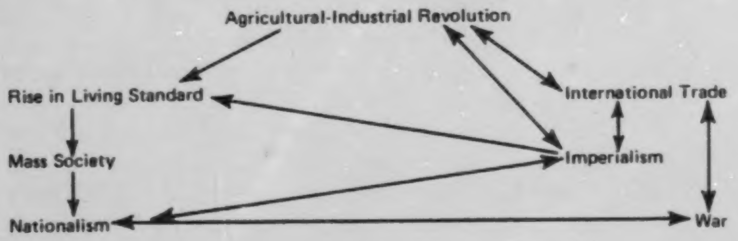

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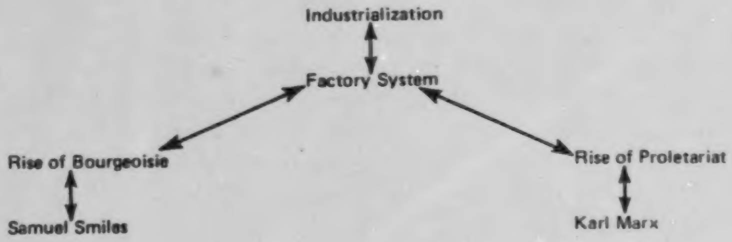

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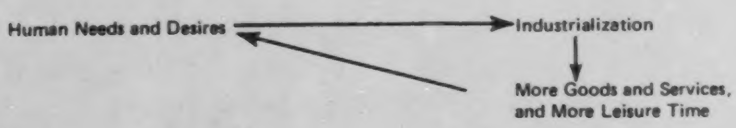
An analysis of industrial development should reveal the interdependence of human needs and desires, on the one hand, and technological and economic developments, on the other.



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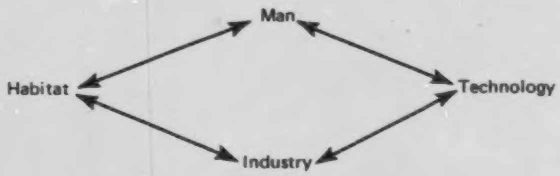


The Historical Process and the Industrial Revolution

The great effort required in studying history is not the memorizing of a large number of facts; rather, it is the focusing of the simultaneous aspects of a particular historical development into a single comprehensive view simple enough to be remembered.

The Industrial Revolution began in the textile industry. In 1700 one weaver could keep six spinners busy. In 1733 Kay invented the flying shuttle which allowed a weaver to produce twice as much as formerly. As a result, one weaver could keep twelve spinners busy.

In response to a need for better methods of spinning, Hargreaves invented the spinning jenny in 1764. In 1769 Arkwright invented the water frame. Ten years later these two inventions, both of which improved the process of spinning, were combined by Crompton into a machine called the "mule." New inventions became necessary in the field of weaving. To meet this need, Cartwright invented the power loom in 1785.

These new inventions led to the development of complex machinery which in turn created an increased need for iron. But in 1760 England had to import about 80 percent of her iron. The reason was that this product was refined by the use of charcoal and England was short of wood. England needed iron, but she did not have the material to make it.

In response to this problem, another process of smelting iron was invented which used coke, made from coal. But this product was hard to obtain because there was no means of pumping water from the deep mines. What was needed was a steam engine to power a pump to drain the water to get the coal to make the coke to smelt the iron to build the textile machines to better clothe the people.

In 1875 Watt invented a workable steam engine. As a result there was plenty of coal—coal from which coke was made, coke by which iron was smelted, and iron by which the new textile machines were made. The new steam engine was also used to power the new machines.

The new machines created a need for new modes of transportation by which raw material and finished products could be moved great distances with little cost. One of the early inventions, the steam engine, made possible the solution to this problem when power boats and steam locomotives came into being.

The steam engine allowed factories to move from the streams, which had been their source of power, to the interior near the sources of raw materials. As a result, the bulk of the English population moved from southeastern England to the northwestern region. This created a grave political problem: malapportionment of representatives, the rotten borough system. To complicate the political problem even more, the Industrial Revolution gave rise to a new class of rich and powerful people, the bourgeoisie, who clamored for political power equal to their newly acquired economic power. The political response to this problem was the passage of the Reform Bill of 1832, which apportioned representation to correspond with the shifted population and enfranchised the bourgeoisie or the rising capitalists.

Industrial developments in the cities required revolutionary developments on the countryside, for more food had to be produced by fewer people if more people were to work in the new factories and at the same time have enough to eat. An agrarian revolution had to accompany the Industrial Revolution, but the products of the Industrial Revolution made possible an agrarian revolution. For example, the reaper and the combine were products of the factory system, products which increased the efficiency of food production and allowed even more people to leave the countryside and go to the cities.

In the cities the people were faced with a multitude of problems, not the least of which was spiritual. In the city the uprooted individual felt lost, alone, and helpless, without purpose or meaning. In response to this condition new religions developed, the best known of which in England was Methodism. The Wesley brothers taught that people should work hard, live frugal lives, and hope for the future life. They taught that thrift, hard work, and dedication were the essential virtues of those seeking salvation and those saved. Methodism, so fitted to the economic realities of the early stages of industrial development, led people to be successful economically and socially; which, in turn, lessened the psychological needs which first gave rise to its central ideas, and thus, led to the decline of Methodism in its original form.

In response to the need for more cotton, Whitney invented the cotton gin. This made possible large-scale growing of cotton in the U.S., which in turn stimulated the development of "the peculiar institution," the most repressive and dehumanizing slave system the world has ever known, which in turn led to political, economic, and moral conflicts, which led to the Civil War and which some historians call the first modern war. The Civil War increased the rate of industrial development in the North and Northwest, which development insured an eventual military victory by the North.

LESSON 5

Content

Social Conditions of Industrialization

Concepts and Generalizations

Industrialization raised the standard of living of most people.

The decline in the death rate, which was a result of better living conditions, led to an increase in the population.

A person's economic and social position usually influences his perception and evaluation of his society.

Objectives

Given readings describing the economic and social conditions of early industrial England, students should be able to describe these conditions.

Students should attempt to explain why Engels and Ure saw things so differently.

Given the excerpts from the Sadler Report, students should evaluate the reports of Engels and Ure.

Students, assuming the frames of reference of Engels and Ure, should evaluate the social and economic conditions enjoyed by most minorities in the U.S. today.

Development

This lesson focuses on the social consequences of the Industrial Revolution. How did technological and economic developments affect those aspects of life usually categorized as social? How were the relationships among people affected? Did most people experience an improvement in their standard of living?

Have the students read "Social Consequences of the Industrial Revolution—For and Against," below. Ask the following questions: Whom do you tend to believe, Engels or Ure? Why do you think they see things so differently? Why do you tend to believe one and distrust the other?

Also have the students read the excerpts from the Sadler Report. Then ask: Does the Sadler Report tend to support Engels or Ure? If you had lived during this period, say, 1830 to 1840, what would you have proposed in view of these circumstances?

The population in England increased dramatically:

1700: 5½ million
1750: 6½ million
1800: 9 million
1830: 14 million

In the second half of the eighteenth century, population increased by 40 percent; and in the first three decades of the nineteenth, by more than 50 percent. Between 1740 and 1820 the death rate in England dropped about 35 percent. Some reasons are:

Root crops made it possible to feed more animals during the winter months and thus supply fresh meat throughout the year.

Wheat was substituted for inferior cereals, and more vegetables were consumed, all of which strengthened resistance to disease.

Standards of personal cleanliness associated with more soap and cheaper cotton underwear were raised, lessening the danger of infection.

The use of brick in place of timber in the walls of cottages, and slate instead of thatched roofs, reduced the number of infectious pests.

The removal of the noxious processes of manufacture from the homes of workers brought greater domestic comfort.

Knowledge of medicine and surgery developed, and hospitals and dispensaries increased.

More attention was given to the disposal of sewage and refuse, and the burial of the dead.

More land was put under cultivation, marshes were drained and common pastures were cultivated.

For background, teachers may read F. A. Hayek, "History and Politics" and T. S. Ashton, "The Treatment of Capitalism by Historians" in F. A. Hayek, ed., *Capitalism and the Historians*, (Chicago: University of Chicago Press, 1954). See also E. J. Hobsbawn, *Industry and Empire* (New York: Pantheon Books, 1968), Ch. 4. Two general studies of the social history of industrialization are Barrington Moore, *Social Origins of Dictatorship and Democracy* (Boston: Beacon Press, 1966) and Peter N. Stearns, *European Society in Upheaval* (New York: Macmillan Co., 1967).

Social Consequences of the Industrial Revolution—For and Against

The long-range effects of the process of industrialization included a progressive lightening of the burden of human labor and a progressive increase in the standards of comfort and material well-being. From the outset of industrialization well into the twentieth century, the early effects of this revolution on the workers have been in dispute. Critics have pointed to the deadening effects on the workers' minds, to the loss of security, to the unhealthful condition of the cities into which people were crowded, and to the evils of female and child labor. Defenders of the new system have praised its greater productivity and have accused their opponents of using false evidence and of being biased.

Two of the early debators on this issue were Friedrich Engels, who later became a collaborator of Karl Marx, and Andrew Ure, a defender of the factory system. The following excerpts, which give both sides of the argument, were first published between 1835 and 1845.

The Effects of Machinery

[Engels]—Before the introduction of machinery, the spinning and weaving of raw materials was carried on in the workingman's home. Wife and daughter spun the yarn that the father wove or that they sold, if he did not work it up himself. These weaver families lived in the country in the neighborhood of the towns and could get on fairly well with their wages. . . . So it was that the weaver was usually in a position to lay by something and rent a little piece of land that he cultivated in his leisure hours, of which he had as many as he chose to take, since he could weave whenever and as long as he pleased. True, he was a bad farmer and managed his land inefficiently, often obtaining but poor crops; nevertheless, he was no proletarian, he had a stake in the country, he was permanently settled, and he stood one step higher in society than the English workman of today.

So the workers lived a passably comfortable life, leading a righteous and peaceful life; and their material position was far better than that of their successors. They did not need to overwork; they did no more than they chose to do, and yet earned what they needed. They had leisure for healthful work in garden or field, work which, in itself, was recreation for them, and they could take part besides in the recreations and games of their neighbors, and all these games—bowling, cricket, football, etc.—contributed to their physical health and vigor. They were, for the most part, strong, well-built people, in whose physique little or no difference from that of their peasant neighbors was discoverable. Their children grew up in the fresh country air and, if they could help their parents at work, it was only occasionally; while of eight or twelve hours work for them there was no question. . . .

[Ure]—The blessings which mechanical science has given to society, and the means it has still in store for bettering the lot of mankind, have been too little dwelt upon; while, on the other hand, it has been accused of lending itself to the rich capitalists as an instrument for harassing the poor, and of exacting from the worker an increased rate of work. It has been said, for example, that the steam engine now drives the power looms with such speed as to force weavers to work at the same rapid pace; but that the hand-weaver, not being subjected to a demanding machine, can throw his shuttle and move at his convenience. There is, however, this difference in the two cases; that in the factory, every member of the loom is so adjusted that the driving force leaves the attendant nearly nothing at all to do, certainly no muscular fatigue to sustain, while it procures for him good, unfailing wages, besides a healthy workship: whereas the nonfactory weaver, having everything to execute by muscular exertion, finds the labor irksome, makes in consequence many short pauses, and earns therefore proportionally low wages, while he loses his health by poor diet and the dampness of his hovel. Dr. Carbutt of Manchester says, "With regard to Sir Robert Peel's assertion a few evenings ago, that the hand loom weavers are mostly small farmers, nothing can be a greater mistake; they live, or rather they just keep life together, in the most miserable manner, in the cellars and garrets of the town, working sixteen or eighteen hours for the merest pay. . . .

Conditions in the Cities

[Engels]—Every great city has one or more slums where the working class is crowded together. True, poverty often dwells in hidden alleys close to the palaces of the rich; but, in general, a separate territory has been assigned to it, where, removed from the sight of the happier classes, it may struggle along as it can. These slums are pretty equally arranged in all the great towns of England, the worst houses in the worst quarters of the towns; usually one- or two-storied cottages in long rows, perhaps with cellars used as dwellings, almost always irregularly built. These houses of three or four rooms and a kitchen form, throughout England, some parts of London excepted, the general dwellings of the working class. The streets are generally unpaved, rough, dirty, filled with vegetable and animal refuse, without sewers or gutters, but supplied with foul stagnant pools instead. Moreover, ventilation is impeded by the bad, confused method of building of the whole quarter, and since many human beings here live crowded into a small space, the atmosphere that prevails in these workingmen's quarters may readily be imagined. . . .

The death rate is kept so high chiefly by the heavy mortality among young children in the working class. The tender frame of a child is least able to withstand the unfavorable influences of an inferior lot in life; the neglect to which they are often subjected, when both parents work or one is dead, avenges itself promptly, and no one need wonder that in Manchester, according to the report last quoted, more than fifty-seven percent of the children of the working class . . . and not quite thirty-two percent of the children of all classes in the country die under five years of age.

[Ure]—The statistics gathered by Mr. Thorpe, of Leeds, justify the assertion that the mortality of that town has diminished since 1801, at which time there were scarcely any manufactories established in it. The population of the township in 1801 was 30,669; and the burials of the three years preceding being 2,882, or 941 annually, the resulting rate of mortality is one in thirty-two and a half. In 1831 the population was 71,602, and the burials of the three years preceding were 5,153, or 1,718 annually, giving a rate of mortality of one in forty-one and a half. Thus, since the comfortable wages of factory labor have begun to be enjoyed, the mortality has diminished in the proportion of thirty-two and a half to forty-one and a half; that is, only three persons die now, where four died in the golden age of precarious rural or domestic employment.

Living Conditions

[Engels]—When one remembers under what conditions the working people live, when one thinks how crowded their dwellings are, how every nook and corner swarm with human beings, how sick and well sleep in the same room, in the same bed, the only wonder is that a contagious disease like this fever does not spread yet further. . . .

Another category of the diseases arises directly from the food rather than the dwellings of the workers. The food of the laborer, indigestible enough in itself, is utterly unfit for young children, and he has neither means nor time to get his children more suitable food. . . . Scrofula (tuberculosis of the lymph gland in neck) is almost universal among the working class, and scrofulous parents have scrofulous children, especially when the original influences continue in full force to operate upon the inherited tendency of the children. . . . How greatly all these evils are increased by the chances to which the workers are subject in consequence of fluctuations in trade, want of work, and the scanty wages of times of crisis, it is not necessary to dwell upon. Temporary want of sufficient food, to which almost every workingman is exposed at least once in the course of his life, only contributes to intensify the effects of his usual sufficient but bad diet. Children who are half-starved just when they most need ample and nutritious food—and how many such there are during every crisis and even when trade is at its best—must inevitably become weak, scrofulous, and rachitic in a high degree. And that they do become so, their appearance amply shows. The neglect to which the great mass of workingmen's children are condemned leaves ineradicable traces and brings the enfeeblement of the whole race of workers with it. Add to this the unsuitable clothing of this class, the impossibility of precautions against colds, the necessity of toiling so long as health permits, want made more dire when sickness appears and the only too common lack of all medical assistance, and we have a rough idea of the sanitary condition of the English working class. . . .

The social order makes family life almost impossible for the worker. In a comfortless, filthy house, hardly good enough for mere nightly shelter, ill-furnished, often neither rain-tight nor warmed, a foul atmosphere filling rooms overcrowded with human beings, no domestic comfort is possible. The husband works the whole day through, perhaps the wife also and the elder children, all in different places; they meet night and morning only all under perpetual temptation to drink; what family life is possible under such conditions?

[Ure]–It seems established by a body of facts that the wages of our factory work-people, if prudently spent, would enable them to live in a comfortable manner, and much better than formerly, as a result of the relative decline in the price of food, fuel, lodgings, and clothing. . . .

And as to the charge which has been made of the injury done to their health by entering a factory in early life, the following refutation of it is most decisive. "There is one thing I feel convinced of from observation, that young persons, especially females, who have begun mill-work at from ten to twelve, independently of their becoming much more expert artists, preserve their health better, and possess sounder feet and legs at twenty-five than those who have commenced from thirteen to sixteen and upwards."

"At the Blantyre mills," says the same competent observer, "the spinners are all males. I visited the dwellings of nine of that class without making any selection. I found that every one of them was married, and that the wife had been in every instance a mill-girl, some of these women having begun factory work as early as at six and a half years of age. The number of children born to these nine couples was fifty-one; the number now living is forty-six. As many of these children as are able to work, and can find vacancies, are employed in the mill. They all live in rooms rented from the owners, and are well lodged. I saw them at breakfast time, and the meal was composed of the following: porridge and milk for the children; coffee, eggs, bread, oaten cake, and butter for the father. . . ."

Child Labor

[Engels]–The report of the Central Commission relates that the manufacturers began to employ children rarely of five years, often of six, very often of seven, usually of eight to nine years; that the working day often lasted fourteen to sixteen hours, exclusive of meals and intervals; that the manufacturers permitted overlookers to flog and maltreat children, and often took an active part in so doing themselves. One case is related of a Scotch manufacturer who rode after a sixteen-year-old runaway, forced him to return, running before the employer as fast as the master's horse trotted, and beat him the whole way with a long whip.

[Ure]–I have visited many factories, both in Manchester and in the surrounding districts, during a period of several months, entering the spinning rooms unexpectedly, and often alone, at different times of the day, and I never saw a single instance of physical punishment inflicted on a child, nor indeed did I ever see children in ill humor. They seemed to be always cheerful and alert, taking pleasure in the light play of their muscles, enjoying the mobility natural to their age. The scene of industry, so far from causing sad emotions in my mind, was always exhilarating. It was delightful to observe the nimbleness with which they pieced the broken ends, as the mule-carriage began to recede from the fixed roller-beam, and to see them at leisure, after a few seconds' exercise of their tiny fingers, to amuse themselves in any attitude they chose, till the stretch and winding-on were once more completed. The work of these lively elves seemed to resemble a sport, in which habit gave them a pleasing dexterity. Conscious of their skill, they were delighted to show it off to any stranger. As to exhaustion by the day's work, they evinced no trace of it on emerging from the mill in the evening, for they immediately began to skip about any neighboring playground, and to commence their little amusements with the same liveliness as boys leaving a school. It is moreover my firm convictions that if children are not ill-used by bad parents or guardians, but receive in food and clothing the full benefit of what they earn, they would thrive better when employed in our modern factories than if left at home in apartments too often ill aired, damp, and cold.

Sadler Report

Michael Sadler was a philanthropist and a member of Parliament. He took the lead in fighting for a Ten-Hour Bill to protect all children working in factories, and in 1832, he chaired the Parliamentary Committee to investigate the actual conditions of factory children. Before the Sadler Committee, the workers were able to speak for themselves. Their testimony before the Committee reflects their views about their outlook towards family life, factory work, religion, and capitalism.

The following excerpts are from the *British Sessional Papers 1831-32*, House of Commons, Vol. XV:

William Cooper

Q – What is your business?
A – I follow the cloth-dressing at present.
Q – What is your age?
A – I was eight and twenty last February.
Q – When did you first begin to work in mills or factories?
A – When I was about ten years of age.
Q – With whom did you first work?
A – At Mr. Benyon's flax mills, in Meadowlane, Leeds.
Q – What were your usual hours of working?
A – We began at five, and gave over at nine; at five o'clock in the morning.
Q – And you gave over at nine o'clock?
A – At nine at night.
Q – At what distance might you have lived from the mill?
A – About a mile and a half.
Q – At what time had you to get up in the morning to attend to your labour?
A – I had to be up soon after four o'clock. . . .
Q – What intermissions had you for meals?
A – When we began at five in the morning, we went on until noon, and then we had forty minutes for dinner.
Q – Had you no time for breakfast?
A – No, we got it as we could, while we were working.
Q – Had you any time for an afternoon refreshment, or what is called in Yorkshire "your drinking"?
A – No. When we began at noon, we went on till night; there was only one stoppage, the forty minutes for dinner. . . .
Q – Did you ever work even later than the time you have mentioned?
A – I cannot say that I worked later there. I had a sister who worked upstairs, and she worked till eleven at night, . . .
Q – At what time in the morning did she begin to work?
A – At the same time as myself. . . .
Q – To keep you at your work for such a length of time, and especially towards the termination of such a day's labour as that, what means were taken to keep you awake and attentive?
A – They strapped us at times, when we were not quite ready to be doffing the frame when it was full.
Q – Were you frequently strapped?
A – At times we were frequently strapped. . . .
Q – Were any of the female children strapped?
A – Yes; they were strapped in the same way as the lesser boys.
Q – What were your wages at ten years old at Mr. Benyon's?
A – I think it was four shillings a week. . . .
Q – When your hours were so long, you had not any time to attend a day school?
A – We had no time to go to a day school, only to a Sunday school; and then with working such long hours we wanted

to have a bit of rest, so that I slept till afternoon, sometimes till dinner, and sometimes after.

Q – Did you attend a place of worship?

A – I should have gone to a place of worship many times, but I was in the habit of falling asleep, and that kept me away; I did not like to go for fear of being asleep.

Q – Do you mean that you could not prevent yourself from falling asleep, in consequence of the fatigue of the preceding week?

A – Yes. . . .

Mr. Abraham Whitehead

Q – What is your business?

A – A clothier.

Q – Where do you reside?

A – At Scholes, near Holmfirth.

Q – Is not that in the center of very considerable woolen mills?

A – Yes, for a space of three or four miles; I live nearly in the center of thirty or forty woolen mills. . . .

Q – Are children and young persons of both sexes employed in these mills?

A – Yes.

Q – At how early an age are children employed?

A – The youngest age at which children are employed is never under five, but some are employed between five and six in woolen mills at piecing.

Q – How early have you observed these young children going to their work, speaking for the present in the summer time?

A – In the summer time I have frequently seen them going to work between five and six in the morning, and I know the general practice is for them to go as early to all the mills. . . .

Q – How late in the evening have you seen them at work, or remarked them returning to their homes?

A – I have seen them at work in the summer season between nine and ten in the evening; they continue to work as long as they can see, and they can see to work in these mills, as long as you could see to read. . . .

Q – You say that on your own personal knowledge?

A – I live near to parents who have been sending their children to mills for a great number of years, and I know positively that these children are.

Q – Your business as a clothier has often led you into these mills?

A – Frequently. . . .

Q – What has been the treatment which you have observed that these children have received at the mills, to keep them attentive for so many hours at such early ages?

A – They are generally cruelly treated; so cruelly treated, that they dare not hardly for their lives be too late at their work in a morning. . . . My heart has been ready to bleed for them when I have seen them so fatigued, for they appear in such a state of apathy and insensibility as really not to know whether they are doing their work or not. . . .

Q – Do they frequently fall into errors and mistakes in piecing when thus fatigued?

A – Yes; the errors they make when thus fatigued are that instead of placing the cording in this way [*describing it*], they are apt to place them obliquely, and that causes a flying, which makes bad yarn; and when the billy-spinner sees that, he takes his strap or the billy-roller, and says, "Damn thee, close it, little devil, close it!" and then smite the child with the strap or the billy-roller. . . .

Q – You say that the morals of the children are very bad when confined in these mills. What do you consider to be the situation of children who have nothing to do, and are running about such towns as Leeds, with no employment to keep them out of mischief?

A – Children that are not employed in mills are generally more moral and better behaved than children who are employed in mills.

Q – Those in perfect idleness are better behaved than those that are employed?

A – That is not a common thing; they either employ them in some kind of business at home, or send them to school.

Q – Are there no day schools to which these factory children go?

A – They have no opportunity of going to school when they are thus employed at the mill.

Q – Do not they go to the Sunday schools?

A – I do not know. . . .

William Swithenbank

Q – What is your business?

A – A cloth-dresser.

Q – Where do you reside?

A – Part-lane, Leeds.

Q – What age are you?

A – Thirty-nine.

Q – At what age did you first begin to work in a factory?

A – Just turned eight years of age. . . .

Q – Will you state to the Committee whether you had any opportunity of going to a day or a night school?

A – I had no opportunity.

Q – You mean because of the labour, which is a quite sufficient reason. But did you go to a Sunday school, so as to learn the rudiments of a decent education?

A – Sometimes I went to a Sunday school, but being so close confined, we did not like to go. . . .

Q – Can you read and write?

A – I can do neither. . . .

Benjamin Fox

Q – Where do you live?

A – At Dewsbury. . . .

Q – Have you worked in factories?

A – Yes, about forty-two years.

Q – You went then at about fourteen years of age?

A – Yes. . . .

Q – What effect has your working in mills had upon you?

A – It has had a great effect; I can scarcely walk; my knee is crooked and weak.

Q – Do you attribute that to the long hours of labour at the mill?

A – Yes. . . .

Q – What has been your observation of the conduct of other children who have been little under the instruction of their parents, who have been labouring in the mills; how have they behaved in point of morality and decency?

A – They talk and act indecently when they have been a length of time in; they encourage one another when they have been any matter of time in the mills; they are impudent enough at last, a deal of them, although when they behave very well.

Q – Are they immodest in their talk?

A – Yes.

Q – And immoral in their conduct?

A – Yes, immoral in their conduct; going to the factories is like going to a school, but it is to learn everything that is bad. . . .

Q – Do you think that the abridgment of the hours of labour would be a great benefit to the working classes?

A – Yes, I do think so.

Q – And that they would be content with less wages, rather than have no mitigation of this labour?

A – Yes, I am sure I would, for my part.

Q – Are they very anxious for this opportunity?

A – I have heard my children say, "I would rather go to bed without supper, than I would work till nine o'clock at night." My little child has cried for his supper, and I have given it to him, and I have found it in his bed in the morning; he was so tired he could not eat it. . . .

Q – From the whole of your experience, you are convinced that the mills and factories, unregulated as they are, are productive of very great mischief to the manufacturing population, and especially to their children?

A – Yes, they are schools of vice. . . .

Mr. Benjamin Bradshaw

Q – Do you know any other instances of the oppression that is going on in consequence of this system?

A – Yes, I do; I have been acquainted with it during the principal part of my life. For nearly twenty years I have lived in the factories, ever since the machinery for dressing cloth was introduced; and I have frequently been an eyewitness to the unhappy circumstances under which children have to labour through the factory system, particularly as it has been lately carried on. . . .

Q – You say that the labour has become more severe of late years than it was formerly?

A – Yes.

Q – Have there not been great improvements in the machinery?

A – There have been improvements in the machinery, no doubt, and great improvements.

Q – Is the tendency of improvements in machinery to lessen or increase manual labour?

A – It is to lessen the manual labour of men, and to increase infant labour.

Q – Are children therefore often at work when their parents are out of work?

A – I know it to my sorrow. . . .

Q – You state that some years ago they [the factories] were not so bad as they are now?

A – They were not, because the children were not kept so long at their work.

Q – You stated that their condition was much worse than that of labourers in the agricultural districts, did you not?

A – I said that the morals of those children were worse than those of children in the agricultural districts.

Q – How do you know that fact?

A – Because I have travelled much among the agricultural districts. I have travelled in different parts of the north of Yorkshire. . . .

Q – Have you been employed as a preacher for some religious connection?

A – Yes, for the Primitive Methodists. . . .

Q – Do you think that the children of the agricultural poor are generally better educated than those who are employed in manufactories?

A – I do. . . .

LESSON 6

Content

Ideological response to industrialization

Concepts and Generalizations

Political thought is best understood by analyzing it in terms of that which it rejected when it was first expressed.

It is necessary to understand the unexpressed assumptions of a person's thought if it is to be appreciated.

The following terms need to be understood: *ideology* and *orientation.*

Objectives

Students should be able to express the assumptions underlying Locke's thought and explain how these controlled his perceptions and evaluations.

Students should be able to contrast the assumptions of Burke with those of Locke.

Students should be willing to express a preference for Locke or

Burke and explain their preferences in terms of their interests and needs.

Students should be able to give illustrations of how political ideologies are instruments for furthering and justifying one's interests.

Development

This lesson analyzes the ideological response to industrialization and its attendant social and intellectual problems. Virtually all of the social, political, and economic thought of the nineteenth century was developed in response to the problems which arose as a result of the Industrial Revolution.

Have the students read *The Human Adventure*, pp. 450-451. Also have them read Samuel Smiles' "Self Help" and "Outline of Marx's View of History," on p. 171. Remind the students that Friedrich Engels was a close friend of Karl Marx. Ask the students if Smiles would have agreed with Engels' or with Ure's view of the social conditions of industrialism. Ask the students to look at certain social and economic conditions in the U.S. today using Smiles' and Marx's frames of reference. Have them evaluate the assumptions and values implicit in their schemes of thought.

To appreciate nineteenth century thought, it is necessary to set it against that which it is rejecting. Thus it is necessary to review the basic ideas of men such as John Locke and Adam Smith. Also it is well to consider not only those men whose thought eventually prevails, such as Jeremy Bentham and John Stuart Mill, but also Edmund Burke and Herbert Spencer.

Industrialization gradually undermined the agricultural basis of wealth and, thus, the basis of power of the aristocrats. Edmund Burke defended the threatened position and power of the aristocrats. Industrialization develops a new basis of wealth and, in the process, gives rise to a new and ambitious class, the bourgeoisie. The ideas of Adam Smith, developed in response to the conditions of an earlier age and the thought of Smiles and Spencer, rationalized the interests and aspirations of the bourgeoisie or capitalists. Industrialization also gave rise to another class of people, the proletariat. The needs and interests of the proletariat were expressed by Karl Marx and Friedrich Engels, and to some extent by Jeremy Bentham and John Stuart Mill.

John Locke assumed (1) that man is a rational creature, motivated by self-interest and guided by reason; (2) that man exists first in time and importance over society; (3) that institutions (e.g., government) are instruments contrived by men to serve their interests; (4) that cultural change just happens and is too complex to be planned; (5) that laws are created by men (but not rationally contrived) and are relative to time and place; and (6) that freedom is fitting into the existing social order.

Questions that may be used are these: How did Burke appeal to the aristocrats? How did Locke appeal to the capitalists? What are the implications of applying the thought of each to our social scene? According to Locke, Smith, Smiles, Burke, and Bentham, what is the proper role of the government? How is the view of each based on an assumption concerning the nature of man and freedom? According to Marx, what is the role of the government?

Eighteenth century thought regarded the individual as an isolated creature. Society was viewed as an aggregation of interacting individuals. The individual was seen as being moved by self-interest and guided by reason. The maximizing of pleasure and the minimizing of pain was the end and purpose of life—and this was accomplished by rational calculation. Freedom was a condition in which the individual was left alone to pursue happiness. Laws were regarded as being, by their very nature, restrictive. So the fewer laws (apart from those needed to protect property and person), the better. Freedom was seen as freedom from control by others. The role of the government was essentially that of a policeman.

Given these assumptions, attempt to suggest solutions to the problems arising from industrialization. Apply this frame of reference to today's society. How are our assumptions different today?

During the nineteenth century a new view of the nature of man was developed, which led to a new view of freedom; which, in turn, led to a new view of the proper role of government. The individual comes to be viewed as a social creature, whose life is molded by the conditions of his society. People whose lives are stunted and warped by poverty, ignorance, disease, and rejection are not seen as being free. To be free, people must have the opportunities to satisfy their needs and to realize their potentialities. In other words, people must be free to achieve happiness, not merely free from political restrictions. Thus, the role of government becomes positive and larger. If society is "an aggregate of isolated individuals," then merely the removal of legal restrictions will insure freedom. But if society is "a form of association by which its members are improved or inhibited and blocked from improvement," then positive laws can be helpful—and the least government is not necessarily the best government.

Which frame of reference is capable of coping with the problems arising from industrialization? Into which scheme of thought does each thinker you have considered fall? Which scheme do you agree with? Why? Do you agree with Marx's view of human nature? What, in your opinion, is the source of man's misery and evil? Who is closer to Karl Marx, Rousseau or Augustine?

Outline of "Communist Manifesto"

I. Central theme of class struggle

II. Thesis: capitalistic era
  A. Rise of capitalism
    1. To economic power
    2. To political power
  B. Characteristics of the capitalistic era
    1. Capitalistic control of economic power utilized to increase capitalists' wealth and exploit workers
    2. Control of political power used to create conditions (free competition, free trade) favorable to accumulation of wealth by wealthy
    3. All relations among men reduced to cash basis
    4. Fluid and fast-changing society
    5. Worldwide interdependent society
    6. Urban metropolitan society
    7. Centralized state
    8. Immense production
    9. More and more severe depressions
    10. Nourishes its own enemy

III. Antithesis: wage-earning (factory) workers
  A. Conditions of proletariat—more numerous and more miserable
  B. Rise of proletariat
    1. Economic power
    2. Political power
  C. Steps in proletariat's development
    1. Individual vs. bourgeoisie
    2. Workers smash machinery
    3. Proletariat used by bourgeoisie against aristocrats
    4. Formation of trade unions
    5. Nationalization of unions
    6. Political party
    7. Legislation passed for workers
    8. Revolution

IV. Synthesis: world communistic society
  A. No private property in means of production; only in articles of private use
  B. No power for exploitation—so no exploitation of man by man
  C. No national antagonism
  D. Different philosophy will dominate thinking of age
  E. Government ownership of means of production
  F. Tremendously productive society
  G. No right of inheritance
  H. Collective farms
  I . Everyone must work
  J . Free public education for everyone
  K. No class antagonism since there is only one class—classless society
  L. Liberty and democracy (political)

- V. Tactics of proletariat
  - A. Form political party
  - B. Ally themselves temporarily with any liberal middle class reform party (Popular Front)
  - C. When time is right, turn against liberal followers and carry out revolution
  - D. Reform is gradual until conditions are right for revolution, then power is seized quickly

Outline of Marx's View of History

(1) In any historical epoch, the prevailing mode of production and exchange and the social organization following from it form the basis upon which is founded and from which alone can be explained the political and intellectual history of that epoch.

(2) The personality of men—how they feel, think, and act—is determined by the economic order. Men are selfish and anti-social solely because they are caught in an entangling web of economic scarcity. In the mad scramble for the limited goods and services, men tend to use and to exploit one another; but in an era of plenty when every man will receive all that he will need or desire, men will cease to be selfish. Men will no longer use each other for personal gain but will live together in brotherly love. Spontaneously and in freedom, men will live in harmony.

(3) Because of these conditions (economic scarcity), the history of mankind has been the story of class struggle.

(4) In modern industrial society the struggle is narrowed to two classes: capitalist and proletariat.

(5) In this struggle the economic conditions are such that the proletariat will inevitably triumph.

(6) The Communist leaders and the proletariat can participate in the historical, inevitable process by (a) forming political parties; (b) allying themselves temporarily with liberal capitalists parties to make partial gains against any capitalists; and then (c) by seizing power and rule.

(7) Communist leaders will then use political power despotically through a dictatorship of the proletariat to initiate by degrees a worldwide Communist society.

(8) Private property will no longer exist.

(9) The State will wither away since there will no longer be any need for it.

Basic Ideas. *World* is governed by laws—laws of growth, which are knowable to men by the light of *reason*. These laws work in and through men. History evolves, moves ever upward, by a *dialectic process*. *Progress* is natural and inevitable. *Freedom* consists of living in accord with these laws of nature and history. *Communist (or Marxist) view of the nature of man and the cause of evil and misery:* The personality of humans—their feelings, thoughts, and actions—is ultimately determined by the economic order. Men are inclined to be evil (or selfish) solely because they are caught in an entangling web of economic scarcity. Selfishness is not inherent in human nature. In an era of plenty when every man will receive all that he needs or desires, men will cease being selfish. Men will no longer use each other for personal gain or advantage. Men will live in brotherly love. According to Marx, greed is the source of all evil and misery, and economic scarcity is the source of all greed. In an era of economic abundance there will be no scarcity and, thus, no evil and misery.

Self-Help

by

Samuel Smiles

"Heaven helps those who help themselves " is a well-worn truth expressing in brief the results of vast human experience. The spirit of self-help in the root of all genuine growth in the individual; and exhibited in the lives of many, it constitutes the true source of national vigor and strength. Help from without is often enfeebling in its effects, but help from within always strengthens. Whatever is done for men or classes to a certain extent takes away the stimulus and necessity of doing for themselves; and where men are subjected to over-guidance and over-government, the inevitable tendency is to render them helpless.

Even the best institutions can give a man no active aid.

Perhaps the utmost they can do is to leave him free to develop himself and improve his individual condition. But in all times men have been prone to believe that their happiness and well-being were to be secured by means of institutions rather than by their own conduct. Hence the value of legislation as an agent in human advancement has always been greatly over-estimated. It is every day becoming more clearly understood that the function of government is negative and restrictive, rather than positive and active; being resolvable principally into protection—protection of life, liberty, and property. Hence, the chief actions of the last fifty years have consisted mainly of doing away with restrictions. But there is no power of law that can make the idle man industrious, the thriftless provident, or the drunken sober; though every individual can be each and all of these if he will, by the exercise of his own free powers of action and self-denial. Indeed, all experience serves to prove that the worth and strength of a state depend far less upon the form of its institutions than upon the character of its men. For the nation is only the aggregate of individual conditions, and civilization itself is but a question of personal improvement.

National progress is the sum of individual industry, energy, and uprightness, as national decay is of individual idleness, selfishness, and vice. What we are accustomed to decry as great social evils will, for the most part, be found to be only the outgrowth of our own perverted life; and though we may endeavour to cut them down and extirpate them by means of law, they will only spring up again with fresh luxuriance in some other form, unless the individual conditions of human life and character are radically improved. If this view be correct, then it follows that the highest patriotism and philanthropy consist, not so much in altering laws and modifying institutions, as in helping and stimulating men to elevate and improve themselves by their own free and independent action as individuals.

Practical industry, wisely and vigorously applied, never fails of success. It carries a man onward and upward, brings out his individual character, and powerfully stimulates the action of others. All may not rise equally, yet each, on the whole, very much according to what he deserves.

LESSON 7

Content

Religious response to industrialization

Concepts and Generalizations

The following terms need to be understood: *ideology*, *orientation*, *ethic*, and *capitalism*.

Objectives

Students should be able to describe some of the functions of religion in an individual's personal life.

Students should be able to explain how the Protestant ethic suited people to serve the needs of industrialization.

Students should be able to explain how religion is a factor in social control.

Students should be able to set up a hypothesis explaining what happened to the original spirit of Methodism as its believers prospered and became successful.

Development

The lesson considers one of the religious responses to the spiritual needs of the people in England at the time of the Industrial Revolution. Develop with the students Max Weber's theses concerning the influence of the Protestant ethic on the development of capitalism. See Max Weber, *The Protestant Ethic and the Spirit of Capitalism* (New York: Charles Scribner's Sons, 1930). Weber argues that the Protestant ethic, which commanded people to work hard, live a simple life, and save their money, led people to do precisely what was needed economically during the early stages of industrialization—work hard, defer consumption, and invest. This, of course, is an example of the influence of religion on economics. See also R. H. Tawney, *Religion and the Rise of Capitalism* (New York: New American Library, 1935). Tawney argues that the Protestant Reformation separated religion from ethics, and then ethics from economics, thus, leaving the latter uninhibited in its development.

Read to the students the statement on Methodism below as a religious response to the conditions of the Industrial Revolution. Ask the following questions: What were the emotional (or spiritual) needs of the people who became Methodists? What conditions gave rise to these needs? Why did these people fail to find a home in the Anglican church? How did Methodism help these people to cope with their conditions? What do you suppose was the attitude of the capitalists toward Methodism? What was Karl Marx's view of religion?

Methodism

As a way of life, there can be no doubt of Methodism's appeal; it contained so much that was capable of satisfying the deepest needs of human nature. In the exercise of religion, there was no emotional restraint. Sobbing, weeping, laughter, and hysteria were commonplaces of Methodist fervor—a lack of restraint which seems to us almost pathological. But there was an edge to life in the eighteenth century which is hard for us to recapture. In every class there is the same taut neurotic quality—the fantastic gambling and drinking, the riots, brutality and violence, and everywhere and always a constant sense of death. At no point did the Anglican or dissenting churches of the day touch this inner tragedy of man, which was the emotional core of Methodism. But Methodism gave far more than emotional release; it brought a sense of purpose and a field for the exercise of both will and power.

To men and women who were just climbing out of utter poverty by the dint of their own thrifty endeavor, this concentration of will and purpose was particularly appealing. The oligarchical and rigid nature of local institutions meant that there was little scope for ambitious men and women with a social conscience. All doors were closed to them including, of course, those of the established Church, but Wesley provided an organization in which they could fulfill their need for power and their sense of duty.

Those moral virtues were to transform English society because they were fitted to economic needs and economic opportunities, impelling willy-nilly a society with implicit faith in *laissez-faire* to a closer knit social organization than mankind had ever known before. As Methodism came to judge human virtue by its social value, it lost its own soul in the pure fervor, the flame-like quality it gave to personal salvation. At 84, Wesley wrote: "The Methodists in every place grow diligent and frugal; consequently, they increase in goods. Hence, they proportionably increase in pride, in anger, in the desire of the flesh, the desire of the eyes, and the pride of life. So, although the form of religion remains, the spirit is swiftly vanishing away."

LESSON 8

Content

Political response to industrialization

Concepts and Generalizations

Democracy and mass society were not possible until industrialization created greater abundance for all.

The Industrial Revolution gave rise to the bourgeoisie and led people in England to move from the southeast to the northwest. Thus the rotten borough system emerged, which necessitated the Reform Bill of 1832.

Objectives

Students should be able to explain how the development of a new technology is likely to upset an old hierarchy and give rise to new leadership.

Students should be able to explain the relationship between mass production and democracy.

Students should be willing to speculate on which group of people in our culture are experiencing a rise in power and prestige and will eventually become the rulers of our society.

Development

This lesson focuses on the political consequences of the Industrial Revolution as illustrated in England. Industrialization gave rise to new groups of people who, having achieved new economic power, demanded also new political power. Also, the new economic order created problems with which the existing governments could not cope, given the constraints of their traditional role. Hence, the role of modern governments in complex societies changed.

Have the students read *Man and Change*, pp. 262-266, and *The Human Adventure*, pp. 454-458. The first selection deals with the Reform Bill of 1832 in England and the second selection surveys the rise of Democracy. Both developments are intelligible only when seen as outgrowths of industrialization.

LESSON 9

Content

Imperialism: a response to industrialization

Concepts and Generalizations

The following terms and concepts need to be understood: *imperialism, colonialism, Hobson's theory of underconsumption, capital,* and *investment.*

Objectives

Students should be able to define imperialism and explain its relationship to industrialization.

Students should be able to give examples of imperialism.

Students should be able to apply Hobson's view of imperialism to particular situations described in the readings and then critique this interpretation in the light of Hobson's critics.

Development

Have the students read *Man and Change*, pp. 262-266, and Chapter 6 in *Man and Change* also deals with imperialism, but it is concerned primarily with the influences of technology on developing countries and will be used in a subsequent lesson which has a different focus.

For background the teacher may read John A. Hobson, *Imperialism* (Ann Arbor: University of Michigan Press, n.d.). This is the classic statement of imperialism and of its relationship to economic development. Hobson's thesis can be understood only on the basis of his primary interest in the social and economic problems of Britain. In a sense his imperialism was primarily a vehicle for publicizing his theory of underconsumption. According to Hobson, the people of England did not consume what was and could be produced by industry simply because they did not have the money to buy the available goods and services. In addition, the people failed to have the buying power simply because the capitalists took too much money for themselves and paid the workers too little.

There are two possible solutions to this problem: (1) increase the buying power of workers by giving them a higher share of the profits of industry; (2) invest the surplus capital of the capitalists overseas where it could earn a high interest rate. According to Hobson, the captains of industry chose the second solution, imperialism, an external symptom of a social malady. Capitalists profiteer at the expense of the masses of workers who, as a consequence, have too little money to buy the goods produced by the new industrial order. Thus, the capitalists have an abundance of money to invest, but the underconsumption of available goods offers no reason for industry to expand, or for the capitalists to invest at home. Hobson urges that the modern foreign policy of Great Britain has been primarily a struggle for profitable markets of investments. The drive to acquire colonies was the direct and necessary result of the need of capitalists to export capital.

The only thing wrong with this neat and still widely accepted theory is that it simply is not true. See D. K. Fieldhouse, "Imperialism: An Historiographical Revision," *The Economic History Review*, Second Series, Vol. XIV, No. 2 (1961). Most capital went to the U.S., Canada, Australia, and South Africa, all of whom were producing primary materials used by the British, materials needed to increase production for British consumption. These investments were essential in order to obtain needed raw materials and increase the export of British goods, all of which helped Englishmen at home. Relatively little capital went to underdeveloped areas. A search for political security, military power, and prestige was supported enthusiastically by the people and it was the source of the dynamic force of nineteenth century imperialism. The new view of the nature of imperialism, however, stresses the psychological and irrational rather than factors that were both economic and rational.

LESSON 10

Content

Impact of industrialism on developing countries

Concepts and Generalizations

The following terms need to be understood: *cultural diffusion, developing countries, traditional,* and *feedback.*

Objectives

Students should be able to explain why a country cannot industrialize without engaging in extensive trade with other countries.

Students should be able to illustrate how the introduction of scientific and industrial techniques into a traditional society will affect most other areas of the cultural order.

Students should be willing to assume the positions of imperialists and colonials in a role-playing exercise.

Development

This lesson considers the influence of technological and industrial developments on all other aspects of a culture—especially as they are illustrated by the rapid industrialization of Japan.

Have the students read *Man and Change*, pp. 135-157. This material will take several days to cover since it is divided into four lessons.

The first lesson considers the resistance of a traditional society to the introduction of alien technology. At the same time it demonstrates the eventual influence of dynamic technology on a traditional society and the selective nature of cultural diffusion.

The second lesson illustrates the profound influence, and the multitudinous forms this influence takes, of a cultural development in one area on cultural developments in other areas.

The third and fourth lessons consider the complex ramifications of cultural change under the pressure of industrialization in terms which allow the students to utilize the major concepts they have developed thus far in inquiry exercises. See, for example, the data chart on page 154 which delineates statistically the relationships between coal, steel, water and sewage facilities, medical services, and education. Here, once again, the integral nature of culture and the nature of the historical process is illustrated: developments in one area of culture are at once, dependent on and prerequisite to developments in other areas of culture.

The continual interaction between industry, on the one hand, and agriculture, on the other, which is explained in the last lesson, is of particular importance.

This lesson sums up much that is central to the entire course of study.

LESSON 11

Content

Three views of technology

Concepts and Generalizations

The following terms need to be understood: *humanize*, *dehumanize*, and *science fiction.*

Objectives

Students should be able to describe the three views of technology presented in *Man and Change.*

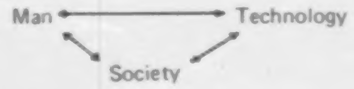
Students should be able to describe the assumptions and implications of each view.

Students should be willing to evaluate these views in the light of their own.

Students should be able to explain the reasons for each of their evaluations.

Development

This lesson is designed to lead the students to analyze the effects of technology on man. The students should not merely reflect on how technology has transformed man, but also speculate on how the technology of the future will influence and remake man. Here a concept developed in Unit 2 is used and further developed.



Humans, in an attempt to make themselves more comfortable and at home in the world, create new techniques and tools for doing things. In doing so, they reconstruct their social environment which in turn reconstructs them. Not only does technology affect men directly, but also gives rise to institutional arrangements and ecological conditions which make for the continual remaking of man. How people see the technological situation and how they evaluate it varies widely.

The three views presented are those of (1) Francis Bacon, (2) Mary Shelly, and (3) Gandhi. The assumptions and values underlying these views should be made clear, and, in the process, the students should be led to an awareness of their own views and values.

For background the teacher may read C. P. Snow, *Two Cultures: A Second Look* (New York: Cambridge University Press, 1964). See also "The Treatment of Capitalism by Continental Intellectuals," F. A. Hayek, ed., *Capitalism and the Historians* (Chicago: University of Chicago Press, 1954).

LESSON 12

Content

Problems and prospects of technology

Concepts and Generalizations

The following terms need to be understood: *feedback*, *anomie*, *alienation*, *dehumanize*, and *community*.

Objectives

Coordination of human activities by concepts of time and standards of procedures is essential in an industrial society.

Industrialization has affected our habitat profoundly; and, in turn, this is affecting people.

To understand a set of complex cultural phenomena, it is necessary to understand things in terms of systems.

Technology is not necessarily dehumanizing. Indeed, it can be used to enhance and dignify man.

Development

This lesson considers some of the effects of industrialization on people, on their life-styles, patterns of perception, values, and social relationships. This lesson is really a cluster of lessons with a single concern: the effects of industrialization on human beings.

Have students read *Man and Change*, pp. 168-187. The first section deals with the influence of regularity (time) and routine (factory system) on the lives of people. The second reading analyzes specialization and urbanization. The third reading deals with problems of waste disposal and pollution. The fourth reading focuses on how the automobile is an integral part of our industrial culture. (See "Seeing Systems" in Unit 2.) The fifth reading explains how the new technology, when applied to warfare, is a threat to the existence of mankind. The final reading leads the students to reflect on the three views of technology presented in the last lesson and to clarify their own views.

For background the teacher may read John U. Nef, *War and Human Progress* (Chicago: University of Chicago Press, 1968), especially Ch. 15 and 16; John U. Nef, *The Conquest of the Material World* (Chicago: University of Chicago Press, 1964), especially Ch. 5, 7, and 9; Herbert J. Muller, *Children of Frankenstein: A Primer on Modern Technology and Human Values* (Ann Arbor: Indiana University Press, 1971), Ch. 1, 4, 5, 6, 7, 16, and 21.

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Snow, Charles. *The Two Cultures: A Second Look.* New York: Cambridge University Press, 1969.

Stearns, Peter. *European Society in Upheaval.* New York: Macmillan Co., 1967.

Tawney, Richard H. *Religion and the Rise of Capitalism.* New York: New American Library, 1935.

Some Suggested Films

American Road. Sd 252.4 (43 min.).
Andrew Carnegie. Sd 260.1 (19 min.).
Atomic Power. Sd 21.2 (19 min.).
Colonial Expansion of European Nations. Sd 529.2 (14 min.).
Industrial Revolution. Sd 328.1 (10 min.).
Industrial Revolution in England. Sd 286.3 (25 min.).
Industrialism in American Growth, Part I. Sd 809.1 (10 min.).
Industrialism in American Growth, Part II. Sd 810.2 (10 min.).

UNIT EIGHT

Conflict and Consensus in Complex Societies

Introduction

Societies are characterized by unresolved tensions among the groups comprising them as well as by a basic consensus concerning the rules which govern the ever-recurring efforts to resolve these tensions.

Complex societies are characterized by status distinctions and a division of labor which involve conflict between those who see their position as relatively advantageous and who seek to defend and increase their advantages and others who see their position as disadvantageous and who seek to come to terms with this experience by escape, by accommodation, or by conflict.

At the same time a consensus, an agreement on basic principles and procedures which transcend special interests of individuals and groups, is essential for every society. Given the tensions and frustrations that permeate every society along with the disruptive effects of unbridled human ambitions and emotions, a consensus concerning how individual ambitions and group interests are to be pursued is necessary to preserve civil order.

Force is the last resort in maintaining social order. But even in dictatorial societies where force is readily used to coerce citizens, the massive use of propaganda evidences the failure of external force alone in maintaining social order. The ties that bind are, in the last analysis, ideological rather than physical.

The members of each society are taught certain communal beliefs over and beyond the ideas and interests of the various groups within the society. They believe themselves associated together by reasons that transcend those of the individual, and they see these reasons reflected in certain symbols. Societies arise in, and continue to exist through, the communication of certain key symbols. Through these symbols the members of a society come to feel and to express the sense of a common "we-ness." Making up this sense of "we-ness" are two distinct feelings: first, the feeling that one's membership in the society confers certain advantages, that his personal interests are bound up with the larger interests of the society—in short, that his well-being is tied to the well-being of the society as it is constituted; secondly, the feeling that one's dignity and worth are enhanced by the prestige and standing of the society *vis-a-vis* other societies, that his identity is rooted in his being a part of something greater than himself.

Such feelings certify the legitimacy of a society's political system and are the sources of loyalty. Legitimacy involves the capacity of a social order or a political system to engender and maintain the belief that the existing institutions are the most appropriate ones for the society.

One's sense of the legitimacy of a political system is felt and expressed in terms of symbols. Social order is expressed through hierarchies which differentiate men into ranks, classes, and status groups. And hierarchy is expressed through the symbolization of superiority, inferiority, and equality, and of passage from one to the other. Authorities seek to create attitudes of obedience, loyalty, and devotion, in which the will of the superior becomes the duty of the inferior, and the will of the inferior reaches fulfillment in the leadership of the superior. The authorities are likely to be successful as long as the political system which they administer engenders a sense of its legitimacy in the vast majority of its citizens.

In periods of transition, however, when there is a struggle for the control of traditional symbols that move men to act in community or for the creation of new symbols that will further the interests and needs of groups frustrated by traditional symbols, old roles must be abandoned, new roles created, and passage from old to new must be established. Failure to provide sanctioned means of passage from one social condition to another leads to social disorder. If a boy's parents will not let him become a man, if a black man cannot rise in society because of his race, or if a new class of economically successful and well-informed people is denied political power and social status, secret rebellion or open revolt will occur.

France, during the second half of the eighteenth century. Russia during the first quarter of the twentieth century, and China around the middle of the twentieth century went through periods of transition which undermined, from the viewpoint of many of their citizens, the validity of the symbols which had hitherto determined social relationships and insured political order. The developments of the Reformation and the Industrial Revolution, which led to the breakdown of a relatively traditional society and heralded the rise of a technological society which itself is in a state of perpetual transformation, gave rise to new classes of people. These classes, the bourgeoisie and proletariat, did not find available to them means of passage from one social position to another, nor the opportunities that would allow them to rise socially and politically as they had risen economically. The Reformation fragmented the ideological basis of consensus during the Middle Ages and brought into question the legitimacy of political institutions and social arrangements. Frustrated in their attempt to pursue effectively their interests according to the established rules of the game, the emerging classes developed new symbolic schemes which would legitimize new hierarchical arrangements and facilitate their movement upward socially and politically.

A crisis of legitimacy is a crisis of change. It occurs during a transition to a new social structure when (1) the status of major conservative institutions is threatened during the period of change, and (2) all the emerging groups in the society do not have access to the political institutions.

Alexis De Tocqueville in *Democracy in America* gives a graphic description of the first aspect of the loss of legitimacy: "... epochs sometimes occur in the life of a nation when the old customs of a people are changed, public morality is destroyed, religious belief shaken, and the spell of tradition broken ..." The citizens then have "neither the instinctive patriotism of a monarchy nor the reflecting patriotism of a republic; ... they have stopped between the two in the midst of confusion and distress." If the status of the major conservative groups and symbols is not threatened during this period of transition, as it was not in England, evolutionary political change is likely. If, on the other hand, the status of the major conservative groups and symbols is threatened, as it was in France, revolutionary political change is likely.

The second aspect of the loss of legitimacy is related to the ways societies facilitate "passage from inferior to superior social and political positions," the ways societies handle the "entry into politics" crisis, the decision as to when new social groups shall obtain access to the political process. If access to the legitimate political institutions is facilitated, as it was in England, the new groups are likely to be loyal to the system and permit the old dominating groups to maintain a large degree of their status. If, on the other hand, access to the legitimate political institutions is denied, as it was in France, the new groups are likely to deny the legitimacy of the system, to conjure up millennial hopes, and to work for the violent overthrow of the old dominating groups.

The stability of any government depends not only on its legitimacy, but also on its effectiveness. If a government is effective in carrying out the basic functions of government as most of the citizens and the powerful groups see them, it is likely to maintain at least the passive support of its citizens. Effective governments are not likely to collapse in the face of a challenge by those who deny their legitimacy. On the other hand, if the legitimacy of a government is not questioned or under challenge, the ineffectiveness of a political system is not likely to bring on a revolution.

Political violence and revolutions are likely in periods of rapid economic development when new classes are emerging and especially when both the legitimacy and the effectiveness of the political system are being questioned. When emerging classes moved by newly acquired economic power and rising expectations question the legitimacy of an ineffective government, conflict increases and consensus declines. A revolutionary situation exists.

In illustrating these insights, the following lessons will develop the concepts concerning the functions of institutions, the basis of loyalty, the role of ideas, the nature of social forces, the role of the individual, and the historical approach.

The French Revolution

LESSON 1

Content

Two types of political change: revolution and evolution

Concepts and Generalizations

Social forces: human energies which, originating in individual motivations, coalesce into a collective manifestation of power. There are six general types of social forces: (1) economic, (2) religious, (3) institutional, (4) technological, (5) ideological, and (6) military.

Institutions: organized and socially sanctioned sets of behavior patterns, from language habits to nationalism.

Legitimacy: (See introductory material in this Unit.)

Revolution *vs.* evolution.

A revolution occurs when a social or economic group is superseded in control of the state by another group under circumstances of violence.

When a country which is undergoing economic growth and development does not provide the institutional means for passage of emerging classes from one social condition to another, the result is likely to be social disorder.

Had the evolution in the economy in France been paralleled by evolution in political matters, no revolution need have occurred.

Given the political institutions in England, the emerging capitalistic class was able to make the passage from one social condition to another and to gain political power equal to their economic power.

Objectives

Given the concepts of *classes, social forces,* and *institutions,* the students should be able to explain why France underwent a violent revolution, whereas England in 1832 experienced an evolutionary political change.

Students should be able to explain how the fear and distrust of the royal family by many of the common people in France in 1791 was an aspect of the revolutionary situation.

Students should be able to define a revolution; to distinguish, for example, a revolution from a *coup d'etat.*

Students should be able to explain how economic developments underlay political developments in both France and England.

Students should take sides in the political conflicts in both France and England and be able to rationalize their positions.

Development

At the end of this lesson, students should be able to set up tentative hypotheses explaining why political change in England was evolutionary, while in France it was revolutionary. In doing so, the students should be led to use explicitly the concepts of *class, social forces,* and *institution.*

Have the students read Kenneth S. Cooper, *Man and Change* (Morristown, N.J.: Silver Burdett Co., 1972), pp. 251-266. It is suggested that these selections be studied briefly, and not in detail at this time.

In reviewing the reading between pp. 251 and 255, ask the following questions: Why was the King and his family attempting to leave their country? Where was he going, whom was he going to join, and what was he going to do once he was out of

France? Why had the King and his family been brought from Versailles to Paris in the first place?

When the King was recognized and apprehended at Varennes, why did some of the French people break into tears at seeing their king in this situation? How did these people differ from those that shouted to the King, "Long live the nation!" rather than, "Long live the King!"? What does the fact that some of the people felt that the Queen might want to poison them tell us about their attitude towards the King and Queen? What had been the attitude of most French peasants towards the royal family, say, five years earlier? Do you think that the new attitude of the French people towards the royal family had any influence on the coming of the French Revolution?

In reviewing the reading between pp. 262 and 266, ask the following questions: How did the position of the King in England differ from that of the King in France? How did the position of the aristocrats in England differ from that of the aristocrats in France? What group or class of people wanted reform? What kind of reform was wanted? What class of people opposed the desired reform? Why? What was the attitude of many of those who desired Wellington? What had been their earlier attitude towards him? Can you explain the sailors' attitude towards Wellington and his feelings about the crowd of protestors? What was the King's position on reform? Why? What were the results of the Reform Bill of 1832?

In comparing France with England, ask the following questions: Why was political change in France between 1789 and 1794 revolutionary? Why was political change in England in 1832 evolutionary? What would your position have been in France in 1789? In England in 1832?

After the students have attempted to formulate hypotheses explaining why changes in France between 1789 and 1794 were revolutionary while those in England in 1832 were evolutionary, present to them the following statement and then ask them to consider again their hypotheses: The French government, while in 1789 was out of date, did not properly represent the social forces then in motion throughout the land.

Had the evolution in France's economy been paralleled by evolution in political matters, no revolution need have occurred. The years of reform, which come periodically in democratic countries, do permit the gradual shifting in the domestic balance of power to be reflected in the nation's laws and institutions without either disrupting the equilibrium or goading the losers to violence. Develop the concepts of *class* and of *political institutions* as instruments through which people work to protect and further their personal interests.

For background the teacher may read: Carl G. Gustavson, *A Preface to History* (New York: McGraw-Hill Book Co., 1955), Ch. 7 and 8; Seymour M. Lipset, *Political Man: The Social Bases of Politics* (Garden City, N.J.: Doubleday & Co., 1959), Ch. 3; Hannah Arendt, *On Revolution* (New York: Viking Press, 1963).

LESSON 2

Content

Historical interpretation: models and modes of thought

Concepts and Generalizations

Models: we perceive and think in terms of models (concepts or categories). Our perceptions do not come to us directly or neatly, but through the programmed readiness of our senses. The program is constructed with our expectations, and these are derived from concepts of what exists and what follows what.

The following terms need to be understood: *fact, interpretation,* and *evaluation* or *moral judgment.*

The history we read, though based on facts, is, strictly speaking, not factual at all, but a series of accepted judgments.

The facts of history never come to us in pure form since they do not and cannot exist in a pure form. They are always refracted through the mind of the recorder.

When we take up a work of history, our first concern should not be with the so-called facts which it contains but with the historian who wrote it, with his mind set, with the models by which he selects and organizes his story.

Until historians and students recognize their own concepts and generalizations, they will frequently not even understand what it is that they are studying. The urgent need is for a systematic awareness of the latent generalizations which pervade most of our explicit historical statements.

History is best understood as a way of thought rather than a body of knowledge.

Objectives

Given the reading "Historical-Mindedness," students should be able to explain how the study of history, properly understood, is not so much a subject as a way of understanding.

Students should be able to describe the major characteristics of historical-mindedness.

Given the article "Models and History," students should be able to explain and illustrate the function of models, concepts or categories, in historical interpretation.

Students should be able to relate the principles of perception expressed here to those developed in Unit 1.

Students should be able to critique the commonplace view of the nature of historical thought given at the end of the lesson.

Development

It is possible for a writer to put together a chapter on the French Revolution which is without any discernable interpretation, which presents no coherent picture of what happened, which is a hodgepodge of bits of information signifying nothing. But usually an author will write from a point of view (or, if he is confused, from contradictory points of view) which determines his interpretation of events or developments. If one believes that great men in positions of power are basic sources of large historical developments, he will concern himself with the personalities of the great men. If one believes that ideas and attitudes are the controlling factors in history, he will stress the study of intellectual history. If one contends that how a people makes its living determines how it thinks, organizes socially and politically, and whether or not it makes war, he will explain everything in terms of economics.

The general aim of this lesson is to lead the students to become more aware of the nature of historical interpretation by having them discern and state Cappelluti's interpretation of the coming of the French Revolution. What were the causes of the early stages of the French Revolution? How, exactly, did these causes operate in bringing about a revolution?

Have the students read Frank J. Cappelluti and Ruth H. Grossman, *The Human Adventure* (Berkeley Heights, N.J.: Field Educational Publications, 1970), pp. 422-426. Ask them to list the causes of the revolution set forth in these pages. Ask them to separate immediate causes from underlying causes. Then ask them if they can explain how these causes operated by illustrating their operation with examples.

Read to the students "Historical-Mindedness," which appears below. The general purpose of this reading is to lead the students to know that history is best understood as a mode of understanding rather than as a set body of knowledge, to understand the characteristics of historical thought, and to be aware of their operation in one's historical thought.

Also read "Models and History." Use this reading to get back to, once again, the fundamental principles according to which we perceive and think. We perceive and think in terms of models and in pursuit of certain interests. Jacques Barzun and Henry Graff write in *The Modern Researcher* (New York: Harcourt Brace Jovanovich, n.d.): "We may say that the historian's interests (his present questions and intentions) will determine his discoveries, his selection, his pattern making, and his presentation. This is unavoidable in all products of the mind. A reflective person will recognize the double condition of the search for truth—it must in the end produce a form, and at any point it answers some implied or expressed interest."

In the light of this statement have the students critique the following statement: "History consists of a body of known facts. The facts are available to the historian in documents, inscriptions, and so on, like packages of food in a supermarket. The historian collects them, takes them home, and prepares and serves them in whatever style that appeals to him. But first collect the facts, then draw your conclusions from them. Ideally, facts should be allowed to speak for themselves. The historian should assume an objective posture and let the facts speak through him."—Adapted from E. H. Carr, *What Is History?* (New York: Alfred A. Knopf, 1962).

For background the teacher may see: David M. Potter, "Explicit Data and Implicit Assumptions," Louis A. Gottschalk, ed., *Generalization in the Writing of History* (Chicago: University of Chicago Press, 1963).

*Historical-Mindedness**

Historical-mindedness is "a way of thinking," a form of reasoning when dealing with historical materials and present-day problems. Use of it occurs to a greater or lesser extent in other fields besides history proper; economics, political science, philosophy, literature, and geology are among these. In mastering this way of thinking, a student is also enhancing his capacities in these other fields.

We may, for present purposes, list the characteristics of historical-mindedness in seven categories. . . .

1. It is possible to see history on two separate planes. One is a superficial observation of the actors and events, wherein the focus of attention is upon the story or narrative in itself, the colorful and dramatic episode and the excitement of the human struggle. Historical figures seem to be making their own decisions in reasonably free will out of the resources of their own personalities. Their actions are judged according to a moral code, perhaps, or according to their successes and failures. Even as the reader enjoys the story, however, he may become uneasily aware that his judgments are too hastily concocted because he has based them only upon the immediate circumstances of the episode. He has caught a glimpse of other factors, perhaps unrealized by the historical figures themselves, which helped to determine the course of their careers.

The historian, while relishing the excitement of the adventure, remains unsatisfied until he penetrates into this second plane of broad causation. Here the figures on the historical stage are often to be seen as personal embodiments of powerful and terrible tensions and pressures within society. While the actor undoubtedly had alternatives to face in making his decisions, they were greatly limited by the set of circumstances in which he moved and by the resources at his disposal. Every historical figure has been forced to act within the limits of what was possible, and many a famous disaster was caused by failure to take this into account.

The first characteristic: *A natural curiosity as to what underlies the surface appearances of any historical event.*

2. The historically-minded person knows that events do not occur in isolation; every happening is brought about and conditioned by a series of events. He will, consequently, be impelled to seek for associations between the particular episode and others which may be connected with it. *In studying any present problem, idea, event, or institution, the mind of the historian inevitably gravitates in the direction of the past, seeking origins, relationships, and comparisons.*

3. The natural scientist studies the forces in the physical world. He learns what they are and has developed techniques for measuring them. *The student of society must try to discern the shapes and contours of the forces which are dynamic in society.* They are of various kinds. The needs of different eco-

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nomic classes are one of the foremost, and hence an understanding must be acquired of the outlook of the so-called middle classes, of the laboring groups, and of the old-time feudal aristocracy. Within each of these there are further differentiations, each with a varying outlook. Another type of social pressure derives from the various forms of loyalty, whether to a nation, region, dynasty, caste, or religion. The power and needs of government itself invariably exercise a major influence upon its community. The exigencies of military defense have, through all ages, played a tremendous role in determining social action.

4. Because the historian is profoundly aware that the past is still at work in the present, *he stresses the continuity of society in all its forms.* The present situation is simply a cross section of the whole story which dates back to the remote beginnings of humanity and which will be projected into the future. The historian appreciates the conservative attitude that changes, too abruptly undertaken, create more inequities than they alleviate.

5. He is also convinced that in innumerable ways *society is perpetually undergoing a process of change.* No government, no social group, can permanently prevent this gradual transformation. The biologist teaches evolution, and Darwin is usually regarded as the discoverer of this theory, yet the concept of evolution was being employed by historians before it was applied to the physical sciences. Institutions, also, change their shapes and functions with the passage of time as they adjust to a changing environment. One of the most fascinating problems of historians and sociologists is the analysis of the processes whereby social changes do occur.

6. The student of society, although he may have very definite ideas of what ought to be done (he should), must rigidly, first of all, concern himself with what *is. He must approach his subject in a spirit of humility, prepared to recognize tenacious reality rather than what he wishes to find.* Until the student of the physical world learned to do this, the fruit of his labors was astrology and alchemy. In the scientific method, the forces are carefully observed and measured, the results verified again and again. Only after this is done, can a real attempt be made to control and direct the forces of nature or society.

7. Finally, *the historian knows that each situation and event is unique.* He can scarcely hope to discover laws in history, because the elements and factors with which he deals are too variable. History is not a science, even though scientific methodology is used as much as possible. Although the historian will have good grounds for anticipating certain developments, he can make no positive predictions. He cannot phrase his conclusions beyond the probable.

Models and History

There is more than one way of looking at the past. Here it is useful to think in scientific terms. When scientists are concerned with a large general problem such as the nature of the physical universe or the phenomena of outer space, they mentally construct a general framework within which further observations and reasoning can take place, and in which their observations fall into a significant pattern. This they would call a model. This model is valid in so far as it makes sense of the observed phenomena, and the conclusions drawn from these. More than one model can exist at a time, each "true" in its own way.

Now this idea of the "model" to give significance to a number of facts and inferences can of course be applied to our knowledge of the past. In order to give the raw material of the archaeologist or the historian significance it has to be interpreted: stone axe-heads or documents are meaningless in themselves, and their study is hardly at a higher level than stamp collecting if they are not used as data from which meaningful inferences may be drawn. *And such inferences can only be made within the terms of a model of the past, a method of looking at it, a way of describing what is seen.*

For a model to "work," it has to be thought out in close relationship to the evidence it uses. It would clearly be nonsense, for instance, to use a model of the past based on art style for a people whose art we are totally ignorant of because it did not survive.

Our view of the past is directly conditioned by the means of approach we use, and by the type of evidence we employ. If we use purely archaeological evidence (that is to say, the surviving relics of the material culture of extinct communities, exclusive of any literary documents that may or may not exist), we will get only one sort of a view of the past. If we are dealing with a material one, we are mainly concerned with technology; and our model will be, to a large extent, a technological one. If, on the other hand, we have written documents of some kind, we can give an added dimension to our view of the past by using the documentary evidence to obtain information on those activities which are not directly reflected in the material objects they made and used.

If we are to understand what the historian is trying to say, we must remember that we can perceive the past in varying ways and that the sort of past we see is conditioned by the type of evidence on which it is based. *And the model determines what information or evidence is relevant.*

LESSON 3

Content

Economic causes of the French Revolution

Concepts and Generalizations

Rising expectations + lagging accomplishments = relative deprivation.

The potential for political violence varies strongly with the intensity and scope of relative deprivation among members of a group.

Any increase in the average level of expectations without an accompanying increase in the average level of accomplishments increases the intensity of relative deprivation.

Any decrease in the average level of accomplishments without an accompanying decrease in the average level of accomplishments increases the intensity of relative deprivation.

The greater the intensity of relative deprivation with respect to welfare, power, and status, the greater the intensity of the ideology which is used to discredit the old order and to justify the push for a new social and political order.

Human behavior in general and political revolutions in particular cannot be explained by reference solely to either the situation or human motives. Both the situation and human motives, and the interaction between the two, must be taken into consideration. The mere existence of privation is not enough to cause insurrection.

Objectives

Students should be able to explain why the French government in 1788 was bankrupt.

Students should be able to explain how popular accounts dealing with economic causes of the French Revolution stressing the burden of court expenses are simply wrong. They should also be able to speculate about why such myths get started and are perpetuated.

Students should be able to set up a hypothesis explaining why revolutions are more likely to take place in societies which are somewhat progressive, where the economic order is producing more and the social order is opening up more, rather than in societies which are economically stagnant and politically repressive.

Students should be able to apply these concepts and insights to the riots which occurred in the U.S. cities after the assassination of Dr. Martin Luther King.

Students should be able to explain how the bankruptcy of the French government in 1788 illustrates that successful revolutions take place not so much because of the strength and determination of the revolutionaries as because of the weakness and stupidity of the old rulers.

Development

Did the revolution take place in France because she was the most economically advanced country on the continent or because she was economically backwards? Did the people revolt out of hope and anticipation or out of fear and desperation? Is it possible to argue that France was indeed the most economically advanced country in Europe (excluding England) and that this fact did contribute to the revolution, while at the same time maintaining that economic desperation and fear of starvation did contribute to the revolt? And how accurate is it to talk about the hopes and fears of the people, as if people can be spoken of in the singular?

Is there a threshold of tolerance built into the nature of man, beyond which he cannot be pushed without revolting? What determines what and how much people will tolerate? Can we explain why men revolt by referring solely to the situation against which they revolt? Why are the millions of half-starved people in Pakistan and India not revolting? In considering these questions, have the students reflect on the exercises in the Unit on perception which dealt with the effects of context and contrast on perception. The question should lead the students to develop the concept of *relative deprivation.* For background the teacher may refer to Hugh Graham and Ted Gurr, eds., *History of Violence in America* (New York: Praeger Publishers, 1969), Ch. 19.

When a condition in which expectations and gratifications are on the rise and are being satisfied is followed by even a short period of sharp reversal, revolution may be the outcome. The frustration that develops, as the gap between expectations and gratification widens, may lead to violence. If enough people are affected and the disillusionment is widespread enough, the violent actions may result in the overthrow of the existing power structure.

Read with the students "The Coming of the French Revolution," which may be found below. Also read "The Economic Origins of the French Revolution: Poverty or Prosperity?" which also may be found below.

The students should have developed, by now, some distinct views concerning the economic causes of the revolution. The information in these readings will probably lead them to modify some of their views. For example, was the expense of the court an important factor contributing to the bankruptcy of the government? (The important thing for the students to notice is the increase in expenses between 1774 and 1788 and the increase in income. It is also important to be able to explain what this means with regard to taxes for the peasants.)

The figures on the rise of prices at the end of the Old Regime should be used by the students in an inquiry exercise which will lead them to conclude that fear of starvation and economic desperation did indeed contribute to the revolt of the masses in the cities, without which the revolting bourgeoisie would have been vulnerable to the use of force by the King. Remind the students that bread was the staple food of the common people at this time. By July 1789, the price of bread was two to four times beyond the financial capacity of the average worker. Throughout France markets were the scenes of frequent disturbances. Grain shipments were halted and confiscated by famished hordes. The poor left their villages to crowd into towns or else to become vagabonds, family groups which coursed through the country threatening to pillage and plunder.

To sum up the economic factors contributing to the French Revolution: The bankruptcy of the government led the King to call the Estates-General. The discovery of gold in America and its importation into Europe caused inflation (increased supply of money relative to supply of goods and services) which put many aristocrats (whose wealth, based on land, was relatively static) under economic pressure which they attempted to pass on to the peasants by increasing feudal dues and receiving old feudal obligations. At the same time taxes were increased for the peasants. Thus, economic problems sowed discontent among the masses. The calling of the Estates-General gave rise to proposals for remedying this discontent. Dire poverty and famine gave rise to fear. The revolutionary push by the bourgeoisie gave rise to desperate hope, to vague visions of a new and better world, to revolutionary idealism. And these great hopes inflamed violent passions. The King could not forcefully repress the revolt of the bourgeoisie because of the revolt of the masses.

For background the teacher may see George Lefebvre, *The Coming of the French Revolution* (New York: Random House, n.d.). Lefebvre, the dean of the historians of the revolution, explains how class structure of pre-revolutionary France is far more complex than is supposed by those who describe the social order in terms of the three estates.

For a sophisticated critique of Lefebvre's views, see Alfred Cobban, *The Social Interpretation of the French Revolution* (New York: Cambridge University Press, 1964), especially Ch. 2, 3, 13, and 14. For an excellent survey of the views of the historians on the causes of the revolution, see Alfred Cobban, *Aspects of the French Revolution* (New York: George Braziller, 1968), Ch. 2.

The Coming of the French Revolution

The French Revolution was started and led to victory in its first phase by the aristocracy. The immediate cause of the revolution was a financial crisis originating with the war in America. Necker, the finance minister, had financed the war by borrowing; and his successor, Calonne, had used the same method to pay off debts. The deficit grew to such proportions that on August 20, 1786, Calonne sent Louis XVI a note asserting that the state was on the verge of bankruptcy and that reform was imperative.

From a technical point of view, the crisis could be easily resolved: equality of taxation would provide the funds. However, Louis XVI had neither the strength of personality nor the power and prestige to carry out such a program. The character and prestige of Louis XVI are important factors in the coming of the French Revolution.

In order to cope with the financial crisis of the government, Louis XVI called together a group of notables, the rich and the powerful men of France. The calling of this assembly of notables was an initial surrender: the King was consulting his aristocracy rather than notifying it of his will. When the notables faced the King's financial minister, they were against any change in their privileged position. For example, this was true in their tax exemptions—unless they could dictate their own terms. The aristocrats of France were willing to contribute to the financing of the government only if they could take for themselves some of the political power now exercised by the King. So the assembly was dismissed by Louis XVI.

The treasury was now empty. Pensions—money paid to some aristocrats for doing nothing—had to be cut. Stockholders in the tax farm organizations received nothing. So, Louis XVI issued a call for the Estates-General, the national assembly which had not met since 1614. It was to meet on May 1, 1789. Necker, the former finance minister in whom the people had confidence, was recalled to his old post. On September 23, 1788, the parliament which represented the rich and powerful stated that the Estates-General would be composed of three orders. Each order would have the same number of representatives and would vote as a unit; that is to say, the will of an order would be determined by a vote of its members. Each order would express its will in the Estates-General by casting one vote. Since the two orders representing the clergy and the aristocrats would always vote together and against the order representing the members of the third estate, the rich and the powerful were assured a two to one victory in any political struggle between the first two estates and the third estate.

During the year leading up to the meeting of the Estates-General in 1789, the privileged groups acted together in forming propaganda and protest organizations to protest royal authority. They not only roused the intendants (local representatives of the King) and army leaders against the King, but also sharecroppers and domestics. These revolutionary precedents were not to be forgotten.

To annoy the ministers, a number of well-to-do commoners, notably lawyers, favored the revolt of the nobility. The summer of 1788 brought no evidence that the bourgeoisie would take part in significant political developments. But news that an Estates-General was to convene sent a tremor of excitement through the bourgeoisie: the King was asking them to state their case. After September 23, 1788, when the Parliament of Paris, representing the interests of the aristocrats, showed its intentions by declaring that the voting should be by orders rather than by head, the battle lines for the forthcoming conflict were set. Now it was war between the third estate and the other two orders. However, some of the great liberal aristocrats joined the upper bourgeoisie to form the National or Patriot Party. Such notables included Lafayette, Talleyrand, Abbe Sieyes, and Mirabeau. The government sank further into bankruptcy.

Necker's hope was that the Estates-General would abolish fiscal privileges, thus increasing revenue and rendering the government solvent. If the nobility dominated the estates, the government would be at its mercy. Necker, therefore, was inclined to favor the third estate, without being under its power. By doubling that order and by limiting the vote by head to financial questions, all could be reconciled. Equality of taxation would be adopted while constitutional reform would bring conflict and require arbitration by the King.

The aristocracy protested vehemently, but Necker won the day. An "Order of the Council" of December 27 granted a doubling of the third estate, but no stipulation was made with regard to voting. Was voting to be by head or order? The third estate cried victory and pretended to consider the vote by head won; the nobility denied this interpretation and violently protested the doubling which had given rise to this conclusion.

In Britanny, class struggle degenerated into civil war. The third estate, annoyed, moved towards radical solutions. In a famous pamphlet "What Is the Third Estate?" issued in February, Sieyes described with cool rancour the hatred and scorn inspired in him by the nobility: "This class is assuredly foreign to the nation because of its do-nothing idleness." Mirabeau praised Marius "for having exterminated the aristocracy and the nobility in Rome." These were fearful words, heralding civil war.

On May 5, 1789, Louis XVI opened the Estates-General at Versailles. Prudence advised that the deputies should assemble far from Paris, but the King and Queen didn't want to be inconvenienced. On the very next day the third estate refused to follow the method of voting by order, and the Estates-General was paralyzed. The third estate argued for a fusing of the three orders, but for over a month nothing was resolved. On June 10 the third estate, led by Sieyes, invited the privileged members to join it. Some parish priests responded. On June 17 the third estate assumed the title "National Assembly." On June 20 it was acknowledged that these revolutionary resolutions required the King's approval which was not forthcoming. On June 19 the majority of the clergy declared itself to be in favor of fusing the three orders.

On June 20, 1789, the third estate discovered that its hall had been closed without notice or warning. So they moved to a nearby tennis court. Here, Mounier proposed the famous oath that they would remain until a constitution was established.

On June 23 there was an impressive show of armed force. Louis read declarations: (1) the Estates-General was to have the power to consent to taxes and loans and to various budget allocations; (2) personal liberty and freedom of the press would be guaranteed; (3) decentralization would be carried out through the provincial estates. In sum, a constitutional system, civil liberty, and achievement of national unity were to be the common inheritance of monarch and nation. But Louis failed to impose equal taxation and remained silent upon the question of admittance to public office; he expressly retained the orders and restricted the voting by head, the manorial system, and social privileges. The throne thereby committed itself to the preservation of the traditional social hierarchy and aristocratic preeminence.

The King ordered the estates to separate into orders. The third estate, through Mirabeau, expressed their position: "We will not stir from our seats unless forced by bayonets." At this point, resistance to the third estate disintegrated. A majority of the clergy and forty-seven nobles joined the commons; on June 27 the King asked the others to follow suit.

For a while events passed smoothly. On July 7 the Assembly appointed a committee on the constitution, and on July 11 Lafayette submitted his draft for a declaration of human rights. The third estate did not try to institute class dictatorship. Indeed it seemed likely that a moderate majority would be found. The clergy, the liberal nobility, and a segment of the commons favored a party of the middle. Most of the nobles, however, made it known that they by no means considered the matter settled. When troops were seen thronging around Paris and Versailles, the King was suspected of preparing a show of force.

On July 11 Necker was hastily dismissed and banished from the kingdom. The Assembly expected the worst, and the bourgeois revolution seemed lost. They were saved by popular force.

Resort to arms transformed the struggle of the social orders into civil war which, abruptly changing the character of the revolution, gave it a scope that far surpassed what the bourgeoisie had intended or expected. Popular intervention, which provoked the sudden collapse of the social system of the Old Regime, issued from progressive mobilization of the masses by the simultaneous influence of the economic crisis and the convocation of the Estates-General. These two causes fused to create a mentality of insurrection.

The Economic Origins of the French Revolution: Poverty or Prosperity?

"Not only does the land produce less, but it is less cultivated. In many places it is not worthwhile to cultivate it. Large proprietors tired of advancing to their peasants sums that they never return, neglect the land which would require expensive improvements. The portion cultivated grows less and the desert expands. . . . How can we be surprised that the crops should fail with such half-starved husbandmen, or that the land should suffer and refuse to yield? The yearly produce no longer suffices for the year. As we approach 1789, Nature yields less and less."

–Jules Michelet

"At first sight it seems hard to account for this steady increase in the wealth of the country despite the as yet unremedied shortcomings of the administration and the obstacles with which industry still had to contend. . . . That France could prosper and grow rich, given the inequality of taxation, the vagaries of local laws, internal customs barriers, feudal rights, the trade corporations, the sales of offices and all the rest, may well seem hardly credible. Yet the fact remains that the country did grow richer and living conditions improved throughout the land."

–Alexis De Tocqueville

"Examine administrative correspondence for the last thirty years preceding the revolution. Countless statements reveal excessive suffering, even when not terminating in fury. Life to a man of the lower class, to an artisan, or workman, subsisting on the labor of his own hands, is evidently precarious; he obtains simply enough to keep him from starvation and he does not always get that."

–Hippolyte Taine

"An infallible sign that the wealth of the country was increasing was that the population was growing rapidly and the prices of commodities, land, and houses were steadily rising. . . . Comfort was gradually spreading downwards, from the upper to the lower middle class and that of artisans and small shopkeepers. People dressed better and had better food than in former days. . . . And so the revolution was not to break out in an exhausted country but, on the contrary, in a flourishing land on a rising tide of progress. Poverty may sometimes lead to riots, but it cannot bring about great social upheavals. These always arise from a disturbance of the balance between the classes."

–Albert Mathiez

"The revolution indeed appears in many respects as it did to Michelet, and in contradiction to the ideas of Jaures as later taken up by Mathiez, to have been a revolution stemming from misery. Not that Jaures and Mathiez denied the reality and the influence of misery, but according to them it played only a minor and incidental role."

–C. E. Labrousse

Economic Conditions Contributing to The Coming of the French Revolution

The bankruptcy of the government set in train those events which led to the French Revolution.

Causes or Factors Contributing to the Government's Bankruptcy: (1) business depression–Trade treaty with England and crop failures; (2) inflation–from 1727-1741 to 1785-1789 inflation of 65% because of the influx of gold; (3) tax exemptions; (4) system of collecting taxes; (5) court expense–only 6%; (6) American Revolution; and (7) debt expense or interest on debt–51% of total expenditures.

Possible Solutions: (1) repudiation of tax exemptions of nobles, clergy, towns, etc.; (2) repudiation of debt by inflation–feared by many Frenchmen; (3) increase prosperity of country–lift trade restrictions; and (4) economize on court expenditures–for example, pensions.

Cost of French Involvement in American Revolution:

1774		1788
325	Expenses	630
277	Income	504
-48	Deficit	-126

Rise of Prices at End of Old Regime:

	1771-89	1785-89	1789
Wheat	56%	65%	127%
Rye	69%	66%	136%
Wine	41%	13%	-45%

LESSON 4

Content

Ideological causes of the French Revolution

Concepts and Generalizations

Ideas or ideologies are developed and utilized in response to needs or in an effort to solve problems. Frequently ideas are used to rationalize or justify actions which emanate from practical day-to-day concerns or from the press of events over which no individual or group has any real control.

An ideology generates, mobilizes, and coalesces individual human energies into a collective manifestation of social power or social forces.

Ideologies of progress and revolution are most effective not in static societies but among people who have experienced change for the better and who have been given reason to expect even better.

The potential for political violence correlates highly with the intensity and scope of ideological condemnations of the existing socio-political order and the ideological justifications for its violent overthrow.

Social order is expressed through hierarchies which place men into ranks, classes, and status groups. This is expressed through the symbolization of superiority, inferiority, and equality. When the ideology which symbolizes and expresses the hierarchies of a social order is questioned and discredited, the social order will not last for long.

Every society is held together by a myth-system or ideology-system, a complex of dominating thought-forms that determines and sustains all its activities. Technological and economic changes will undermine the established myth-system. And changes in the myth-system will lead to further technological and economic changes. See R. M. MacIver, *The Web of Government*, rev. ed. (New York: Free Press, 1965), Ch. 1 and 3.

Objectives

Given the concepts of *ideology* and *legitimacy*, students should be able to explain how the decline of an ideological system leads to the decline of the established authority and the likelihood of violence and revolution.

Given the excerpts from Bossuet's defense of divine right rule, students should be able to outline the essential ideas of the ideology of the divine right rule and explain how this ideology, so long as it was believed, insured social order.

Given the excerpts from Locke and Rousseau, students should be able to explain how the ideology of the Enlightenment condemned the old order and justified the establishment of a new order and how this new order was suited to the needs and interests of the emerging bourgeoisie.

Students should be able to interpret the role of ideas in human affairs in the light of the liberal, conservative, Marxist, and practical views.

Students should be able to explain the probable effect of the Necklace Affair on the coming of the French Revolution.

Students should attempt to outline two ideological perspectives on our society: extreme left, extreme right, or any of those between the two extremes.

Development

What was the influence of the Enlightenment on the French Revolution? To what extent were the people who revolted in the streets acting under the influence of the ideas of the philosophers? To what extent did the ideas of the Enlightenment influence the political decisions of the revolutionary leaders? What are the roles of ideas in the political affairs of people?

There are four schools of thought concerning the role of ideas in political change, three of which hold ideas to be important. The four views are:

(1) Liberal. By sheer reason the philosophers discovered the truth about the cosmos and society. They taught the necessity for reform and made it seem morally imperative. The French Revolution simply carried these truths into action and embodied them in institutions.

(2) Conservative. The French Revolution was produced by ideas; but, since they were shallow, superficial, or gross distortions of the truth, they were dangerous and the revolution was a disaster. The revolutionaries applied the superficial ideas of the Enlightenment to the political situation in France with reckless abandon and the result was anarchy, chaos, terror, war, and military dictatorship. These ideas were spread by a network of conspiracy.

(3) Marxist. Ideas are important in the affairs of people, but they arise from and reflect the economic conditions of the society. The ideas of the Enlightenment were used by the bourgeoisie to rationalize their claims to power.

(4) Practical. All through the revolution ideas played little in determining policies. The actions of the revolutionaries were most often prescribed by the need to find practical solutions to immediate problems. Their response to new challenges was dictated by circumstances, not by preconceived ideas of the men of the Enlightenment.

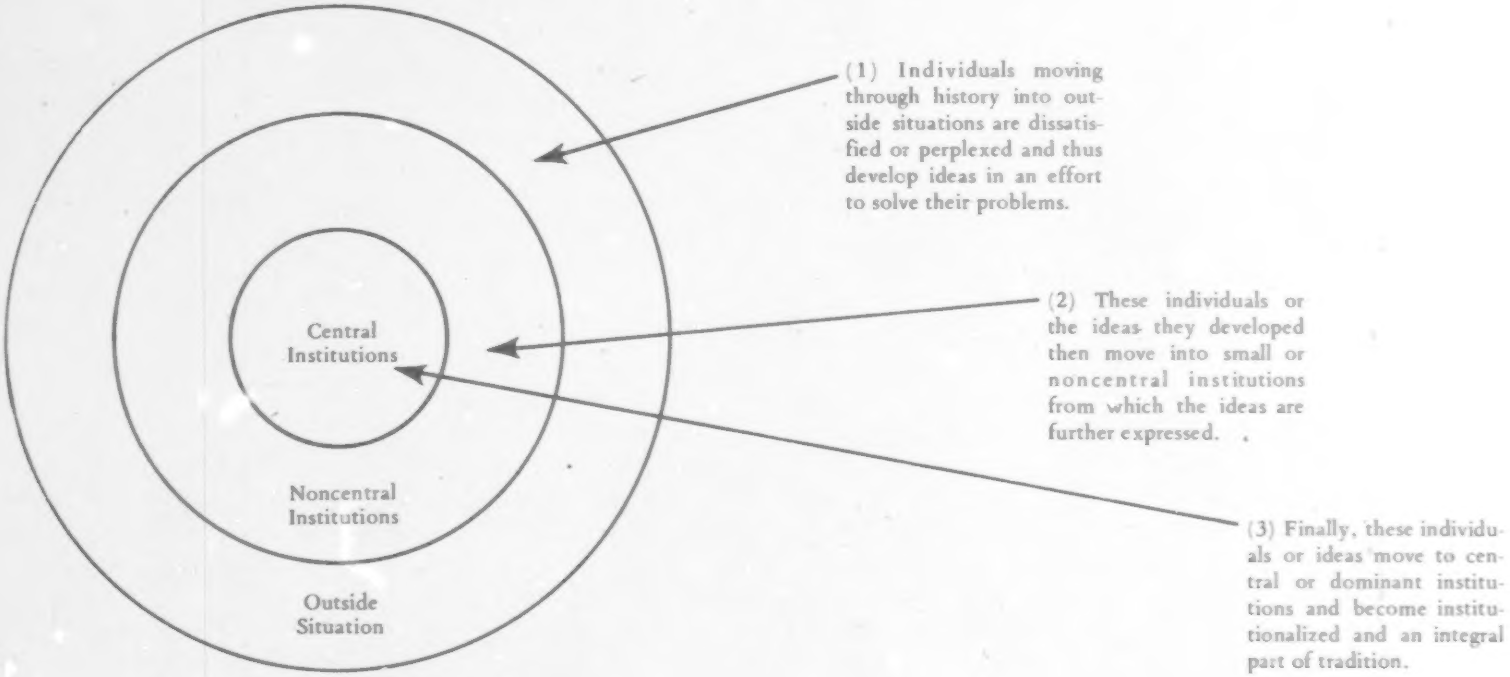
The view concerning the role of ideas in the French Revolution which is probably held by most scholars is as follows: The revolution was not caused by ideas, but by specific grievances. However, after the revolution began, the revolutionaries went back to the writings of the men of the Enlightenment and picked out the ideas by which they could express and rationalize their desires.

Before 1791 only 3,000 copies of Rousseau's *Social Contract* had been published. Before the revolution he was better known for his educational ideas. In fact, in his *Social Contract*, Rousseau said that democracy is inapplicable in France. Also it was the aristocrats who first quoted Rousseau in the early part of the revolution. Thus, it is not likely that "millions of savages were launched into action" by the ideas of the men of the Enlightenment.

The question about the role of ideas in the French Revolution as well as in the political affairs of people does not, however, turn on whether or not the ideas of the Enlightenment influenced the developments of the revolution. The response of a group of people to a situation cannot be explained by reference to the character of the situation alone. One must take into consideration the attitudes and ideas in the light of which the situation is perceived and evaluated. Thus, the attitudes and ideas of people must be taken into consideration in explaining their response to a situation.

Influencing and reflecting basic changes in the attitudes and ideas of increasing numbers of people in France were the following: (1) a decline in the influence of the church, both in its political power and spiritual hold on the people; (2) an attitude of irreverance which was reflected in a general disrespect for the traditional symbols of power and authority; (3) a feeling that social institutions are not divinely ordained, but are artificial, that is to say, that they are created by men for the benefit of men and should, therefore, be adjusted to better suit the interests of men; and (4) a new vision of life that turned from ascetic to hedonist, from static to creative, from theocentric to humanistic.

From Ideas to Institutions



(1) Individuals moving through history into outside situations are dissatisfied or perplexed and thus develop ideas in an effort to solve their problems.

(2) These individuals or the ideas they developed then move into small or noncentral institutions from which the ideas are further expressed.

(3) Finally, these individuals or ideas move to central or dominant institutions and become institutionalized and an integral part of tradition.

Culture represents a people's response to their basic needs. It is their way of making themselves more at home and comfortable in the world. It is the way of life of a people occupying a common territory who have created language and tools, services and sentiments, ideas and institutions.

Ideas arise from, and are stimulated by, tension. They are developed in response to needs, in an effort to solve problems and as a means of making life more meaningful and worthwhile.

The ideas and actions of men can be understood only within the context of history. Any philosophy is unintelligible unless it is viewed in its historical context.

Ideas are usually developed by outsiders, people who are not working in or speaking through their society's central institutions. Gradually, (1) through individual men who move into central positions and (2) from the pressure of ideas from large numbers of people accepted by politicians out of expediency, these ideas filter into central institutions. In the process of being adopted and used, they are modified and amplified to fit the needs of the prevailing conditions. Then gradually these ideas are translated into actions which become habituated. In other words, the ideas are institutionalized.

All social ideas which were developed between 1820-1880 were developed as attempts to solve problems created by the Industrial Revolution.

Problems give rise to new ideas which are used to analyze the problems, make them intelligible, and at the same time give new meanings and purposes. In the light of these new ideas, which provide new understandings and purposes, actions are taken. If these actions or responses are suited to the problems or challenges, they will be successful. If they are successful, they will be repeated and eventually habituated. Having become habituated, they will become institutionalized and made an integral part of tradition. The people will then become aware of their traditions. They will rationalize and venerate them.

Ideas, especially those in the form of an ideology, not only provide people with a distinct perception (a view of the past and present), a goal (a vision of the future), and a strategy for living (a means for moving from the present to the future), but also mobilize and coalesce the energies of people into collective expressions of power—social forces.

The Ideology of Divine Right Rule

Bishop Jacques Bossuet (1627-1704) was a tutor to the son of King Louis XIV. The following is an excerpt from his classic "Politics Drawn from the Very Words of Holy Scripture." This writing expressed the ideology which legitimatized or justified absolute rule by a king.

God is the king of kings. He has the right to instruct and command them as his agents. Hear, my lord, the lessons he teaches them in his Scripture. Learn from him the rules and examples upon which they should base their conduct.

. . . Scripture . . . records the history of the world from its very beginning and shows us, more clearly than any other history, those principles upon which empires were established.

No other history reveals more clearly the good and the evil within the human heart, the things which support kingdoms and those which overthrow them, what religion does to establish them and irreligion to destroy them. . . .

God . . . does not overlook any lesson by which they can learn to reign well. . . . One part of Christian morality consists in establishing the magistracy according to God's laws. He has wished . . . to command all orders of men and, most of all, that order upon which all others depend.

. . . Those who believe that piety weakens policy will be confuted; the policy, as you will see, is truly divine. . . .

First, royal authority is sacred; secondly, it is paternal; thirdly, it is absolute; fourthly, it is subject to reason. . . .

Princes, therefore, act as God's agents and are his lieutenants upon earth. Through them God wields his power of command. . . . The royal throne is not the throne of a man, but the throne of God himself. . . .

The respect which we pay to the prince, therefore, has within it something of religion. The service of God and respect for kings go hand in hand. It is Saint Peter who joins these two duties together: "Fear God; honor the king." (I Peter 2:17.)

God has, therefore, injected something of divinity in princes. "I have said: You are gods, and all of you are the sons of the most High." (Psalm LXXXI: 6.)

There are those who pretend that they cannot discover any difference between absolute and arbitrary government. They want to make the name *absolute government* odious and insufferable. . . .

Without absolute authority, the King can neither do good nor repress evil. His power must be such that no one can hope to escape him, . . . the only defense of individuals against the public power must be their innocence. . . .

The prince, as a prince, is not to be considered a private person; he is a public figure, in whom is contained the whole state, the will of the whole people. Just as all the perfections and virtues are joined in God, so is the power of all private persons joined in the prince's person. What greatness that one man should have so much power!

God's power is felt simultaneously from one end of the world to the other; royal power takes the same time to act throughout the kingdom. It preserves the order of the whole kingdom as does God with the whole world. Let God take away his hand and the world will fall back into nothingness; let authority fail in the kingdom, and total confusion will follow.

Two Treatises of Government

John Locke

To understand political power, we must consider the condition in which nature puts all men. It is a state of perfect freedom to do as they wish and dispose of themselves and their possessions as they think fit, within the bounds of the law of nature. They need not ask permission or the consent of any other man.

The state of nature is also a state of equality. No one has more power or authority than another. Since all creatures of the same species and rank have the same advantages and the use of the same skills, they should be equal to each other without subordination or subjection. The state of nature has a law of nature to govern it. Reason is that law. It teaches all mankind that, since all men are equal and independent, no one ought to harm another in his life, health, liberty, or possessions. All men are made by one omnipotent and infinitely wise Maker. They are all servants of one sovereign Master who sent them into the world to do His business. They are His property, made to live during His, not one another's, pleasure. He has put men naturally into a state of independence, and they remain in it until, by their own consent, they choose to become members of a political society.

If man in the state of nature is free, if he is absolute lord of his own person and possessions, why will he part with his freedom? Why will he subject himself to the dominion and control of any person or institution? The obvious answer is that rights in the state of nature are very uncertain for they are constantly exposed to the attacks of others. Since every man is his equal and since most men do not concern themselves with equity and justice, the enjoyment of rights in the state of nature is unsafe and insecure. Hence, each man joins in society with others for the mutual preservation of his life, liberty, and estates, which I call by the general name property.

Since men hope to secure their property by establishing a government, they will not want that government to destroy the objective they sought to attain. When legislators try to destroy or take away the property of the people, or to reduce them to slavery under arbitrary power, they put themselves into a state of war with the populace who can then refuse to obey the laws. When legislators, motivated by ambition, fear, folly, or corruption, try to gain or give someone else absolute power over the lives, liberties, and estates of the people, they abuse the power which the people had put into their hands. It is then the privilege of the people to establish a new legislature to provide for their safety and security. These principles also hold true for the executive, who helps to make laws and carry them out. . . .

Perhaps some will say that, since the people are ignorant and discontented, a government based on their unsteady opinion and uncertain humor will be unstable. They might argue that no government can exist for long if the people may set up a new legislature whenever they do not like the old one. But people do not so easily give up their old forms of government as some are apt to suggest. In England, for example, the unwillingness of the people to throw out their old constitution has kept us to, or brought us back again to, our old legislature of king, lords, and commons.

However, it will be said that this philosophy may lead to frequent rebellion. To which I answer, such revolutions are not caused by every little mismanagement in public affairs. But if a long train of abuses, lies, and tricks, all tending the same way, make a government's bad intentions visible to the people, they cannot help seeing where they are going. It is no wonder that they will then rouse themselves, and try to put the rule into hands which will secure to them the purpose for which government was originally organized.

The Social Contract

Jean Jacques Rousseau

I assume, for the sake of argument, that mankind at some time reached a point when the disadvantages of remaining in a state of nature outweighed the advantages. Under these conditions, the original state of nature could no longer endure. The human race would have perished if it had not changed its way.

Men, being human, cannot develop new powers. But they can unite and control the powers they already have. Men in the state of nature could get together, pooling their strength in a way that would permit them to meet any challenge. They had to learn to work together under central direction.

A real concentration of human powers could be brought about only as the result of an agreement among individual men. But each individual man relies on his own strength and his own freedom of action to protect and preserve himself. How can he limit his strength and his freedom of action without injuring himself . . .?

Some form of association must be found which can rally the whole community for the protection of the person and property of each of its citizens in such a way that each man, because he is a voluntary member of the association, renders obedience to his own will and hence remains as free as he was before. That is the basic problem solved by the social contract.

The provisions of the social contract are determined by the nature of the act [of association] in such a way that the least modification will make them invalid. Even though the terms of association may never have been formally accepted in open meeting, they are everywhere the same and universally recognized. If the social contract were in any way broken by anyone then each individual could at once resume all the rights which were his in the state of nature. He would regain his natural liberty by losing the liberty of the social contract for which he originally gave up his freedom of action.

The essence of the social contract can be stated simply: Each individual surrenders all his rights to the community. Since each man surrenders his rights without reservation, all are equal. And because all are equal, it is to everyone's interest to make life pleasant for his fellows.

Since all rights have been surrendered to the community without reservation, no one has any claim against the group. If any rights were left to individuals and no one was given authority to decide between individual rights and the public good, then each man would try to extend the scope of those rights he has reserved for himself. This situation would mean that a state of nature still existed. All rights must be surrendered; none may be reserved. . . .

The heart of the idea of the social contract may be stated simply: Each of us places his person and authority under the supreme direction of the general will; and the group receives each individual as an indivisible part of the whole. . . .

In order that the social contract may not be a mere empty formula, everyone must understand that any individual who refuses to obey the general will must be forced by his fellows to do so. This is a way of saying that it may be necessary to force a man to be free; freedom in this case being obedience to the will of all.

The Declaration of Rights

1. Men are born and remain free and equal in rights; social distinction may be based only upon general usefulness.

2. The aim of every political association is the preservation of the natural and inalienable rights of man; these rights are liberty, property, security, and resistance to oppression.

3. The source of all sovereignty resides essentially in the nation; no group, no individual may exercise authority not emanating expressly therefrom.

4. Liberty consists of the power to do whatever is not injurious to others; thus the enjoyment of the natural rights of every man has for its limits only those that assure other members of society the enjoyment of those same rights; such limits may be determined only by law.

5. The law has the right to forbid only actions which are injurious to society. Whatever is not forbidden by law may not be prevented, and no one may be constrained to do what it does not prescribe.

6. Law is the expression of the general will; all citizens have the right to concur personally, or through their representatives, in its formation; it must be the same for all, whether it protects or punishes. All citizens, being equal before it, are equally admissible to all public offices, positions, and employments, according to their capacity, and without other distinction than that of virtues and talents.

7. No man may be accused, arrested, or detained except in the cases determined by law, and according to the forms prescribed thereby. Whoever solicits, expedites, or executes arbitrary orders, or has them executed, must be punished; but every citizen summoned or apprehended in pursuance of the law must obey immediately; he renders himself culpable by resistance.

8. The law is to establish only penalties that are absolutely and obviously necessary; and no one may be punished except by virtue of a law established and promulgated prior to the offence and legally applied.

9. Since every man is presumed innocent until declared guilty if arrest be deemed indispensable, all unnecessary severity for so curbing the person of the accused must be severely repressed by law.

10. No one is to be disquieted because of his opinions, even religious, provided their manifestation does not disturb the public order established by law.

11. Free communication of ideas and opinions is one of the most precious of the rights of man. Consequently, every citizen may speak, write, and print freely, subject to responsibility for the abuse of such liberty in the cases determined by law.

12. The guarantee of the rights of man and the citizen necessitates a public force; such a force, therefore, is instituted for the advantage of all and not for the particular benefit of those to whom it is entrusted.

13. For the maintenance of the public force and for the expenses of administration a common tax is indispensable; it must be assessed equally on all citizens in proportion to their means.

14. Citizens have the right to ascertain, by themselves or through their representatives, the necessity of the public tax, to consent to it freely, to supervise its use, and to determine its quota, assessment, payment, and duration.

15. Society has the right to require of every public agent an accounting of his administration.

16. Every society in which the guarantee of rights is not assured or the separation of powers not determined has no constitution at all.

17. Since property is a sacred and inviolable right, no one may be deprived thereof unless a legally established public necessity obviously requires it, and upon condition of a just and previous indemnity.

The Influence of the Enlightenment on the French Revolution: Creative, Disastrous, or Non-Existent?

"Compute your gains; see what is got by those extravagant and presumptuous speculations which have taught your leaders to despise all their predecessors, and all their contemporaries, and even to despise themselves, until the moment in which they became truly despicable. By following those false lights, France has bought undisguised calamities at a higher price than any nation has purchased the most unequivocal blessings! . . . The fresh ruins of France, which shock our feelings wherever we can turn our eyes, are not the devastation of civil war; they are the sad but instructive monuments of rash and ignorant counsel in time of profound peace."

–Edmund Burke

"The only signs which appeared of the spirit of liberty during those periods are to be found in the writings of the French philosophers. . . . All those writings and many others had their weight; and by the different manner in which they treated the subject of government, Montesquieu by his judgment and knowledge of laws, Voltaire by his wit, Rousseau and Raynal by their animation, and Quesnay and Turgot by their moral maxims and systems of economy, readers of every class met with something to their taste, and a spirit of political inquiry began to diffuse itself through the nation at the time the dispute between England and the then colonies of America broke out."

–Thomas Paine

"At bottom, the glory of having caused the revolution belongs exclusively to neither Voltaire nor Rousseau. The entire philosophical sect claims its part, but these two men should be regarded as its leaders. While one undermined politics by corrupting morals, the other corrupted morals by undermining politics. . . . After this, let no one go into raptures over the influence of Voltaire and his ilk; let no one speak of the power which they wielded over their century. Yes, they were powerful, like poison and fire."

–Joseph DeMaistre

"Montesquieu is the writer, the interpreter of Right. Voltaire weeps and clamors for it; and Rousseau found it . . . Rousseau spoke by the mouth of another, by Mirabeau, yet it is no less the soul of Rousseau's genius. When once he served himself from the false science of the time, and from a no less false society, you behold in his writings the dawn of a celestial effulgence–Duty, Right! . . . Is it the power of an idea, of a new inspiration, of a revelation from above? Yes, there has been a revelation. . . . Nobody knows why, but since that glowing language impregnated the air, the temperature has changed; it seems as though a breath of life had been wafted over the world; the earth begins to bear fruits that she would never else have borne."

–Jules Michelet

LESSON 5

Content

Violence, terror, and revolution

Concepts and Generalizations

Violence is an ineluctable part of any real political revolution.

Terror, systematic and calculated, is an integral aspect of any thorough political revolution.

There is a terror and violence inherent in the *status quo* of pre-revolutionary societies.

Any moral evaluation of the violence and terror of a revolution must be made against the background of the terror and violence inherent in the maintenance of the *status quo*.

If such issues are to be comprehended morally, their flesh and bone aspect must be confronted, and the abstraction of human suffering must be made concrete.

Objectives

Before eyewitness accounts of violence and terror, students should make moral judgments about the desirability of the French Revolution.

After having been confronted with the ideas of Barrington Moore, students should review their moral judgments.

Students should be able to characterize the socio-political situation which in their opinions justifies violent revolution.

Students should be able to characterize the socio-political situation which in their opinion does not justify violent revolution.

Development

Have the students read eyewitness accounts of episodes of violence and terror of the French Revolution. See Georges Pernoud and Sabine Flaissier, *The French Revolution* (New York: G. P. Putnam's Sons, 1970) and Stanley Loomis, *Paris in the Terror* (Philadelphia: J. B. Lippencott Co., 1964) for eyewitness stories of the gore of the revolution. It is likely that such stories will elicit from the students feelings of horror and outrage.

At this time, it will be good for the teacher to lead the students to face some of the hard questions inherent in any revolutionary situation. Were those who participated in the French Revolution justified in doing so? Is there any likelihood that the changes they desired could have been brought about in a peaceful and orderly manner? Or, to ask the same question in different terms, is it possible that the rich and powerful could have been persuaded to step aside orderly and peacefully and share some of their wealth and power with the newly emerging groups? Is there any possibility that the revolutionary changes brought by the French Revolution could have been accomplished without calculated terror and senseless violence? The activities of the Committee of Public Safety were, of course, calculated, while those of the mob in the September Massacres were senseless.

Barrington Moore argues that to express outrage at the September Massacres and forget the horrors behind them is to indulge in a partisan trick. Moore cautions us not to overlook the violence and repression possible in the *status quo*, for example, the massive misery and death which is an integral aspect of the socio-economic situation of, say, Pakistan or India.

"That this bloodbath (17,000 executed plus about 20,000 killed in other manners) had its tragic and unjust aspects no serious thinker will deny; yet, in assessing it, one has to keep in mind the repressive aspects of the social order to which it was a response. The prevailing order of society always grinds out its tragic toll of unnecessary death year after year. It would be enlightening to calculate the death rate of the old regime from such factors as preventable starvation and injustice. Offhand it seems very unlikely that this would be very much below the proportion of .0016 which the figure of 40,000 yields when set against an estimated population of around twenty-four million. I think it would be vastly higher. The figures themselves are open to dispute. The conclusion to which they point is less so: to dwell on the horrors of revolutionary violence while forgetting that of 'normal' times is merely partisan hypocrisy." See Barrington Moore, *Social Origins of Dictatorship and Democracy: Lord and Peasant in the Making of the Modern World* (Boston: Beacon Press, 1966), pp. 40-110. Moore concludes: "It is very difficult to deny that if France were to enter the modern world through the democratic door she had to pass through the fires of the revolution, including the violent and radical aspect. The revolution mortally wounded the whole interlocking complex of aristocratic privilege . . . and it did so in the name of private property and equality before the law . . . the essential features in Western parliamentary democracies."

Robespierre's Speech of February 5, 1794

It is time to state clearly the goal of the revolution and the ends we want to attain; it is time for us to become aware ourselves both of the obstacles which still keep us from reaching that goal and of the means which we must adopt to achieve it. . . .

What is the aim we want to achieve? The peaceful enjoyment of liberty and equality, the reign of that eternal justice whose laws have been engraved, not in stone and marble, but in the hearts of all men, even in the heart of the slave who forgets them or of the tyrant who denies them.

We want a state of affairs where all despicable and cruel passions are unknown and all kind and generous passions are aroused by the laws; where ambition is the desire to deserve glory and to serve the fatherland; where distinctions arise only from equality itself; where the citizen submits to the magistrate, the magistrate to the people and the people to justice; where the fatherland guarantees the well-being of each individual, and where each individual enjoys with pride the prosperity and the glory of the fatherland; where all souls elevate themselves through constant communication or republican sentiments and through the need to deserve the esteem of a great people; where the arts are the decorations of liberty that ennobles them, where commerce is the source of public wealth and not only of the monstrous opulence of a few houses.

In our country we want to substitute morality for egoism, honesty for honor, principles for customs, duties for decorum, the rule of reason for the tyranny of custom, the contempt of vice for the contempt of misfortune, pride for insolence, magnanimity for vanity, love of glory for love of money, good people for well-bred people, merit for intrigue, genius for wit, truth for pompous action, warmth of happiness for boredom of sensuality, greatness of man for pettiness of the great; a magnimous, powerful, happy people for a polite, frivolous, despicable people—that is to say, all the virtues and all the miracles of the Republic for all the vices and all the absurdities of the monarchy.

In one word, we want to fulfill the wishes of nature, accomplish the destiny of humanity, keep the promises of philosophy, absolve Providence from the long reign of crime and tyranny.

What kind of government can realize these marvels? Only a democratic or republican government. . . .

But what is the fundamental principle of the democratic or popular government, that is to say, the essential strength that sustains it and makes it move? It is virtue: I am speaking of the public virtue which brought about so many marvels in Greece and Rome and which must bring about much more astonishing ones yet in republican France; of that virtue which is nothing more than love of fatherland and of its laws.

If the strength of popular government in peacetime is virtue, the strength of popular government in revolution is both virtue and terror; terror without virtue is disastrous; virtue without terror is powerless. Terror is nothing but prompt, severe, and inflexible justice; it is thus an emanation of virtue; it is less a particular principle than a consequence of the general principle of democracy applied to the most urgent needs of the fatherland. It is said that terror is the strength of despotic government. Does ours then resemble despotism? Yes, as the sword that shines in the hands of the heroes of liberty resembles the one with which the satellites of tyranny are armed. Let the despot govern his brutalized subjects through terror; he is right as a despot. Subdue the enemies of liberty through terror and you will be right as founders of the Republic. The government of revolution is the despotism of liberty against tyranny.

LESSON 6

Content

Stages of a revolution

Concepts and Generalizations

A full-fledged political revolution is never a single historical development, but a series of revolts in which one group succeeds to power over another.

During the early stages of a revolution the moderates, with limited objectives, usually assume power.

During the latter stages of a revolution the radicals, whose high hopes have not yet been realized, appeal to the masses and replace the moderates in power.

After a period of intense repression and control the people tire of the turmoil of revolution and refuse continued support of the radical revolutionaries; then the moderates mobilize to take back the power they had early in the revolution.

Objectives

Given an overview of Brinton's and Mathiez's views about the stages of a revolution, students should be able to delineate these stages as they are revealed in their textbook readings.

Given some understanding of the concepts of institutions, students should be able to explain why it is possible for radicals to take over and carry the revolution further once the old order has been discredited and overthrown by the moderates.

Students should be able to delineate the Revolution of 1830 according to the classical pattern of revolutions.

Using Delacrois' "Liberty Leading the People," students should be able to illustrate the social forces and the stages of development characteristic of a revolution.

Development

Although we refer to the French Revolution as if it were a single event or, at least, a single series of events, it is, of course, composed of a multitude of economic, social, political, and military developments. Some are broad enough in scope and influence to be categorized as distinct historical movements. Perhaps it is best to think of the French Revolution as being composed of a series of revolutions. First, there is the revolt of the aristocrats against the King whose power and influence had for some time been in decline. Secondly, there is the revolt of the bourgeoisie who desire political power and social prestige commensurate with their newly acquired economic power. Third, there is the revolt of the people who are not satisfied with political changes that benefit only the bourgeoisie. Fourth, there is the reaction to the excesses of the popular revolt and, during a period of authoritarian rule, the consolidation of political and economic power by the bourgeoisie.

If textbooks are available which deal with the French Revolution in greater detail than does *The Human Adventure,* have the students use these in order to identify the various stages of the revolution.

Discuss with the students Crane Brinton's view of revolution. See Crane Brinton, *The Anatomy of Revolution,* rev. ed. (New York: Random House, 1957).

Brinton sees six stages in a revolution: (1) The symptoms appear. Some of these are: an expanding economy, bitterness between classes that are almost equal socially, inefficient government, and a desertion of the system by intellectuals. (2) Hostilities occur which result from demands on the part of revolutionaries that if met would mean abdication on the part of the governing. Generally a revolution is linked with financial breakdown of the government. When the government fails to use force effectively, power goes to the revolutionaries. (3) A honeymoon period ensues during which time it becomes apparent that the forces of revolution do not at all see eye to eye in many important matters. Moderates control the government during this period. (4) Extremists consolidate their forces and begin a program of propaganda. (5) An extremist victory is usually gained at the cost of a reign of terror during which time power is centralized in the person of a dictator or a strong-arm type and civil rights are generally ignored. (6) A reaction sets in against terror tactics and a desire for a return to normalcy is expressed. Power is concentrated in the person of a dictator, exiles are allowed to return, there is a general outcry against the men who led the terror. and people relapse into their old habits.

Also discuss Mathiez's stages of the French Revolution: (1) Revolt of the aristocracy: February 22, 1787, Calonne's Notables. (2) Revolt of bourgeoisie: June 20, 1789, Tennis Court Oath; or July 14, 1789, fall of the Bastille. (3) Revolt of masses: August 10, 1792, attack on Tuileries and fall of the throne; or September 20, 1792, the Convention. (4) Reign of terror: June 2, 1793, expulsion of Girondist deputies and the organization of the Committee of Public Safety. (5) Reaction: execution of Robespierrists, closing of Jacobin Club, and return of Girondist deputies. (6) End of era: Brumaire's *coup d'etat* and Napoleon. See Albert Mathiez, "French Revolution," *Encyclopedia of the Social Sciences,* vol. 6, Edwin R. Seligman, ed. (New York: Macmillan Co., 1937).

In analyzing the stages of a revolution, ask the following questions: If the aristocrats had been successful in the long run in their revolt against the King, what groups would have been frustrated and hurt in France? How did the revolt of the aristocrats set the stage for the revolt of the bourgeoisie? What groups have been repressed and exploited by the dominance of the bourgeoisie? How did the revolt of the bourgeoisie set the stage for the revolt of the masses? Why is it likely that successful moderate revolts are likely to be followed by a series of increasingly radical revolts? Why is it likely that a reaction to the terror and turmoil of a radical revolt will take place?

For background the teacher may see "The Pattern of Revolution" in Carl Leiden and Karl Schmitt, *The Politics of Violence: Revolution in the Modern World* (Englewood Cliffs, N.J.: Prentice-Hall, 1968).

The French Revolution of 1789-1799 is considered the classic revolution and is the one most often referred to by historians who are seeking to develop a model of revolution. The French Revolution of 1830, however, is the easiest revolution to use for illustrating the classic model of revolution. It takes place within five days and illustrates the rise of a vital class which replaces an old class too stupid to rule. It demonstrates how revolts arise from economic interests which are justified in terms of abstract ideas and shows the inter-action of groups in social change.

The Revolution of 1830 was essentially a conflict between two groups, the new rich versus the returned emigree aristocrats. During the Revolutionary and Napoleonic eras, about thirty men became immensely rich. Associated with these men were army officers and government administrators of Napoleon. After the Restoration of 1815, these men maintained their positions of power and wealth. The emigree aristocrats, unrepentant and uninstructed, returned determined to revive the good old days. They expected to resume their old positions in the government, church, and army. They wanted to hang the revolutionary leaders and confiscate their property. They clashed with the new rich including the businessmen, government administrators, and army officers who rose to prominence during the Revolutionary and Napoleonic eras.

The issue revolved on who was able to use the Paris mob to gain their interests.

Louis XVIII, the king after the Restoration of 1815, would have little to do with the Ultra-Royalists. These were people who dreamed of restoring pre-revolutionary France and tried to govern with the moderates of each faction, to win France to loyalty and dynasty, and to insure against revolution.

In 1824, upon the death of Louis XVIII, Charles X, the leader of the Ultra-Royalists, became king. He vowed to restore the 18th century privileges of the nobility and clergy and pursued these aims relentlessly. The aristocrats were indemnified for land confiscated during the French Revolution; this was payed for by reducing the interest on bonds held by the new rich. Education was turned over to the church. The men who rose under Napoleon were systematically excluded from the government.

On August 18, 1829, with the appointment of an Ultra-Royalist as chief minister, opposition to Charles X began to coalesce. Opposition to Charles X was divided into three groups: (1) the new rich who were timorous and passive, and who favored resistance to revolution; (2) the new rich who were aggressive and who had already decided that Louis Philippe would be the new king; (3) the true republicans, old men active during the French Revolution who dreamed of a society in which liberty and equality would be guaranteed to all citizens.

The controversy over the Ultra-Royalist minister came to a head in July 1830. On July 26, 1830, Charles X issued the July Ordinances which went a long way in reestablishing the absolute rule of the king. At first Paris was quiet. Only a few journalists, whose papers had been closed, were disturbed. On July 22, 1830, Thiers, a journalist, published a proclamation declaring that "obedience to tyranny is no longer the duty of Frenchmen . . . ," that the "Charter has been torn to shreads, so everyone can now act and resist."

Also on July 27, 1830, the leading industrialists deliberately closed their factories so that the people would throng the streets. Thiers' presses were broken up by the police. The disgruntled mob in the streets broke into the armory and got guns. Thiers, on the same day, put his presses back together, then printed papers urging the people to revolt. The mob marched through the streets chanting, "Long live the Charter! Down with the King's ministers!"

On July 28, university students and working men raised barricades in the streets. Now the people in the streets chanted, "Long live the nation! Down with the Bourbons!"

On July 29, fighting, which had broken out the day before, increased in intensity and spread. And the people in the streets chanted, "Long live the nation! Long live the Republic!" By the evening of July 29, the Republican leaders were in the Palace of the Tuileries and Lafayette was in the City Hall. The people urged Lafayette to call a constituent assembly. But Lafayette, now old and a bit senile, hesitated and the industrial leaders simply juggled victory from his hands.

On July 27, 28, and 29, the leading industrial and business leaders of France had been meeting in Paris. In the evening of July 29, after the battle had been won and the Bourbons ousted, Thiers, who had been in contact with the industrialists, told them that a republic was insured. But they did not want a republic, so they blithely appointed a committee to govern Paris, in conflict with Lafayette and the Republicans, as if they controlled it. The committee, of course, represented the interests of the new rich.

On July 30, Louis Philippe was found and brought to Paris. He rode a horse to the City Hall, said a few ambiguous words, draped himself in the flag, was embraced by Lafayette, and captivated the crowd. Louis Philippe returned to the sound of cheers. A few days later the old charter was altered slightly.

Louis Philippe represented the interests of a very small clique of capitalists who arrived under Napoleon. These capitalists put down the challenge of the emigree aristocrats and secured themselves in power by using the disgruntled masses to overthrow the Bourbons. The Revolution of 1830 in France sparked revolutions in other countries throughout Europe during which the pattern was repeated. The well-to-do used the menace of the mob to drive out the royal troops, then seized power and ruled their interests.

To initiate or sum up an analysis of the Revolution of 1830, show the students Eugene Delacrois' "Liberty Leading the People." By asking the students to identify the class, special interest, and revolutionary role of the various characters portrayed in this picture, it is possible to analyze the Revolution of 1830 in particular and the nature of revolutions in general.

LESSON 7

Content

Napoleon and the role of the individual in the historical process

Concepts and Generalizations

The outstanding individual is at once a creature and creator in the historical process.

The social structure in which one plays out his role, as well as his peculiar psychological traits, determines one's principles and policies.

The actions of an individual are intelligible only in the context of the milieu in which he is acting.

The outstanding leader is not merely an instrument through which impersonal social forces work. The character of the great individual does leave its mark on history.

Objectives

Students should be able to describe and apply the three basic theories concerning the role of the individual in history.

Students should be able to identify the aspect of an individual's development and the characteristics of his social environment which have to be considered in explaining his conduct.

Students should be able to explain how technological developments in warfare influenced the personality of Napoleon and the role he played.

Students should be able to formulate hypotheses about the influence of Martin Luther King, Jr., and John F. Kennedy on our society. If Dr. King had not lived or become a leader, would the Civil Rights Movement have been different? If President Kennedy had not been assassinated, would the Vietnam War have been different?

Development

What degree of influence can an individual exercise on the large developments of a culture? To what degree are so-called great men merely instruments of impersonal social forces? To what degree can individuals in positions of power create and control the prevailing social forces of a society? Are there any universal answers to these types of questions?

To develop basic points of view from which these questions have been answered by various historians, have the students read *The Human Adventure*, pp. 428-430; present to the students the three views outlined below; have the students report on various aspects of Napoleon's life; and ask the suggested questions.

There are three basic views concerning the influence of the individual on major historical developments.

(1) The great man theory. Human progress is primarily due to the works of great men who may be generals, saints, statesmen, or intellectuals, but who seem to tower over the men of their times in their vision and ability to lead others. Some men are so forceful and dynamic that they inevitably maneuver themselves into positions of authority and leave the imprint of their personality on their culture. They master the circumstances of their times and remold them according to their own ideas. "History is the biography of great men." [Thomas Carlyle]

(2) The theory of the determinists. If certain individuals had not appeared to take command at a given moment, the historical developments with which they were associated would nevertheless have continued, and other men would have appeared and given their names to the developments. Great men, according to this view, are no more than instruments of history by virtue of being in the right place at the right time with the right ideas and actions. Great men are no more than "labels giving names to events, vessels through which social forces work." [Leo Tolstoy]

(3) The theory of the individual as creature and creator. The great man, or outstanding individual, is at once a product and an agent of the historical process, at once the representative and the creator of social forces which change the shape of the world and the thoughts of men. The great man is always representative either of existing forces or of forces which he helps to create by way of challenge to existing authority. The eventful man is one who happens to be at the right place at the right time, and due to his position and power, makes important decisions, or appears to make them. The event-making man is actually able to control the events to a degree and drive society in the direction he wishes it to go.

For background the teacher may see Sidney Hook, *The Hero in History* (Boston: Beacon Press, 1943), especially Ch. 1 and 9; E. H. Carr, *What Is History?* (New York: Random House, 1962), Ch. 2; and Isaiah Berlin, *The Hedgehog and the Fox*, 3rd ed. (New York: Oxford University Press, 1963).

To understand an individual and his influence on history we must examine: (1) his early childhood experiences, (2) the character of the society in which he achieves prominence, (3) his intellectual milieu, and (4) the possible consequences of his not being on the scene.

Factors in Napoleon's Early Experience

Second son. Being a second son in late eighteenth and early nineteenth century Europe was very significant. The system of primogeniture, in which the eldest son inherits the wealth and position of the father, is still in effect today. Thus, the second son is challenged to make it through the emerging institutions which are replacing the traditional institutions as the bastions of power and prestige. Bismarck, Wellington, and Cavour were second sons and Talleyrand, who was an eldest son, was pushed into the position of a second son when he developed a crippled foot as a result of being dropped by his nurse when he was an infant.

Wet nurse. Unlike his older brother, Napoleon was not nursed by his mother but by a wet nurse. Also while Joseph slept in the room with his parents, Napoleon had to sleep in another room.

Oedipus complex. Napoleon is said to have loved his mother and to have been cool towards his father. His mother was strong and his father weak, which was usually the family situation of great men. See Victor Goertzel, *Cradles of Eminence* (Boston: Little, Brown & Co., 1962).

Stature. He was five feet and two inches tall, short for even nineteenth century Frenchmen.

Difficult adolescence. At the age of nine Napoleon was placed in a military school in France; so, he went through his adolescence as an exile in an enemy country. During this period he was an outsider and frequently the object of ridicule and practical jokes. A Corsican patriot and a follower of Paoli, he identified with his native land, drew inward, and dreamed of the day Corsica would win its independence from France.

Poor. Although he associated with the sons of well-to-do Frenchmen, Napoleon had little money and could not easily join his fellow students in their social activities.

Language difficulties. Napoleon always had difficulty with the French language and frequently was laughed at and looked down on because of his grammatical mistakes.

Exile. During his late adolescence his family was ostracized by the Corsican nationalists movement and condemned by Paoli. From this point on Napoleon was deprived of his spiritual home. He was totally alienated from society.

Marriage. He married the former mistress of a political opponent: Napoleon was passionately in love with Josephine, five years his elder and well known in aristocratic circles. Desperately, he strove to be successful and prove himself to his wife.

Betrayal. While in Egypt on a military campaign, Napoleon received word that Josephine was being unfaithful to him. To his ardent and desperate love letters she replied, he said, as though she were a woman of fifty. He wrote his brother: "The veil is completely torn away. . . . I am weary of human nature, and grandeur is only a burden to me. Feeling has withered; glory has become stale; at twenty-nine, I have drunk life to the dregs. There is nothing left for me but to become a complete egotist."

Relate these facts about Napoleon's personal experience and encourage the students to speculate on their influence on the development of his personality. In doing so they will clarify their own personal experiences.

Cultural Conditions and Napoleon's Personality

The French people had been brought up to respect authoritarian leaders. They would have seen a democratic leader as being weak and not deserving respect. So Napoleon plays the imperious role to win respect and obedience from the people.

Before the latter part of the eighteenth century, Napoleon the Conqueror would have been impossible. Given the state of military technology, the defense could always win in a battle against an offense. Thus, armies were usually stalemated. With the developments in military technology during the late 1700s, which were utilized by the military schools attended by Napoleon, the offense gained the upper hand and aggressive warfare could be successful. For background the teacher may see Theodore Ropp, *War in the Modern World*, rev. ed. (New York: Macmillan Co., 1966).

The Intellectual Milieu and Napoleon's Development

As a student Napoleon read Plutarch and other classical writers who portrayed Greek and Roman leaders, and he used these portrayals as models for himself.

Ever since the Renaissance and Reformation a skepticism was increasingly undermining the old institutions and ideas which hitherto had given order to French society. Thus, the French were receptive to new ways and ideas.

Napoleon uses aspects of Enlightenment to rationalize and justify his actions.

Without the rise of French nationalism during the early years of the nineteenth century, Napoleon would have been impossible.

Ask the following questions: Was Napoleon's reign inevitable? If he had been executed during the period of reaction to the reign of terror, would the history of France and Europe have been very different? If he had felt himself loved by his mother and Josephine, would he have ruled France differently? If Napoleon had been President of the U.S. in 1970 rather than Emperor of France in 1804, how might his personality have been different from what it was? If there had been no Enlightenment thought and most nineteenth century Frenchmen had still believed in divine-right rule, could Napoleon have ruled as he did? If there had been no significant technological developments in the means of warfare during the latter part of the eighteenth century, could Napoleon have repeated his military exploits?

For background the teacher may read: Herbert Butterfield, *Napoleon* (New York: Macmillan Co., 1966), Ch. 1 and 2; Herold J. Christopher, *Age of Napoleon* (New York: Harper & Row, Publishers, 1963); Felix M. Markham, *Napoleon* (New York: New American Library, n.d.); Carl G. Gustavson, *A Preface to History* (New York: McGraw-Hill Book Co., 1955), Ch. 10.

LESSON 8

Content

Coalition in war and coalition in peace

Concepts and Generalizations

Coalitions are made in response to the rise of a common enemy. In the heat of a crisis the members of a coalition play down or ignore potential conflicts of interests in order to meet and dispose of immediate dangers.

Coalitions tend to fall apart with the decline of the common enemy. As soon as victory seems assured, the consciousness of separate interests reemerges and overshadows the sense of common purpose.

In modern times or since, say, the Renaissance, England has been concerned to maintain a balance of power in Europe, to prevent one nation from establishing its hegemony on the continent.

Given the anarchical state of international affairs which has existed since the rise of nationalism, perhaps the best way to maintain peace is by the principle of balance of power.

Objectives

Given the concept of *coalition*, students should be able to demonstrate an understanding of the principles of balance of power by working with a map describing hypothetical situations.

Students should be able to use the concepts of *coalition* and *balance of power* to analyze the Napoleonic wars and the settlement of the Congress of Vienna.

Development

The concept of *coalition*, used in Unit 4 to analyze the Persian wars against the Greeks, is applicable to the Napoleonic wars and the settlement of the Congress of Vienna.

It has been the concern of England and most of the continental countries to maintain a balance of power on the continent, to prevent any one nation from establishing hegemony in Europe. Every time any nation has threatened to do so—Philip II's Spain, Louis XIV's France, Napoleon's France, Hitler's Germany, and Stalin's Russia—England and the nations threatened with subservience have managed to thrust their mutual distrust and conflicts of interests into the background and form a coalition to establish a balance of power.

For background the teacher may read Ludwig Dehio, *The Precarious Balance* (New York: Random House, n.d.), especially "The French Revolution and Napoleon"; L. C. Seaman, *From Vienna to Versailles* (New York: Harper & Row, Publishers, n.d.), Ch. 1 and 2; and Harold Nicolson, *The Congress of Vienna* (New York: Harcourt Brace Jovanovich, 1946).

Concept of Alliances and Coalitions

The basis of any alliance or coalition is an agreement between two or more sovereign groups to subordinate their separate interests to a single purpose, usually to defeat a common enemy.

The normal relationship among sovereign states is distrust, but fear of a common enemy can override this distrust and lead to the development of temporary unity. Once this overriding fear is removed, distrust rises again and divides.

Coalition agreements are always very vague and subject to various interpretations.

Coalitions and alliances, created by the rise of a common enemy, are dissolved by the decline and collapse of a common enemy. Only the threat posed by the Persian Empire of Darius III and Xerxes could have united the city-states of Ancient Greece into a workable coalition. Only the threat posed by Napoleon's France could have united the governments of Europe into a solid and formidable alliance. Only the threat of expansion by Stalin's Russia after World War II could have united the nations of the West into an effective alliance.

Common qualities of coalitions are as follows:

(1) Coalitions always form in response to fear which leads two or more political powers to subordinate their separate and sometimes conflicting interest to a single purpose—usually to put down a powerful aggressor and reestablish a balance of power.

(2) Coalitions usually form very slowly and reluctantly, each party waiting on the other to fight and solve the dangerous problem. Alliances seldom assume their complete shape in the early stages of a conflict. Usually a coalition develops gradually. Original partners, who stand alone when the danger is at its height, are joined by later partners who stand aside until they feel that their aid is absolutely essential to subdue the common enemy.

(3) Strategy and tactics are short-sighted. Military campaigns and political strategy are hampered by the short-sightedness of the participants, each jealous of the other and each looking out for its self-interest.

(4) Coalitions are usually absolutely necessary to prevent defeat and to insure victory over a common enemy. Usually they are just strong enough to insure victory.

(5) Coalitions fall apart at the end of the war, usually before peace is established and final settlements are arranged. As soon as ultimate victory seems assured, the consciousness of separate interests reemerges and tends to overshadow the sense of common purpose. Victorious countries seek rewards and compensations which they interpret in terms of national interests, not in the light of international requirements. Original partners, who formed the nucleus of a coalition and bore the brunt of the conflict, feel that it is they who merit prior considerations. Later partners, whose assistance, although delayed, may have been decisive, feel that it was owing to their intervention that victory was won and that, therefore, they merit top consideration in final settlements.

Given the following situations, solve the problems below. Use the map on p. 211.

Nation B, large, populous, economically advanced, and politically consolidated, has occupied H and is invading C; indeed, it threatens to take over all of the countries on the continent.

Nation A, insulated from the continent by a few miles of water, is rich, strong, a maritime state, and desires to maintain free trade with all of the continental countries.

Nation C is small in land area but dynamic politically. She desires to consolidate under her rule the people in area J who are politically fragmented but speak the same language as the people of C.

Nation E, large and populous, is economically backward and politically weak. She desires security from invasion and expansion of her territory at the expense of weak states on her borders such as D.

Nation D is weak, disorganized politically, and helpless against any major country.

Nation F, a multi-ethnic empire consisting of diverse peoples and cultures held together by the conservative rule, is not a unified country.

Nation I is a small country surrounded by mountains.

G does not mark a nation but a group of people who speak the same language. These people are divided into numerous political groupings.

Nation H is weak politically and has been occupied by nation B.

Problem 1. What are likely to be the responses to this situation by nations A, C, E, and F?

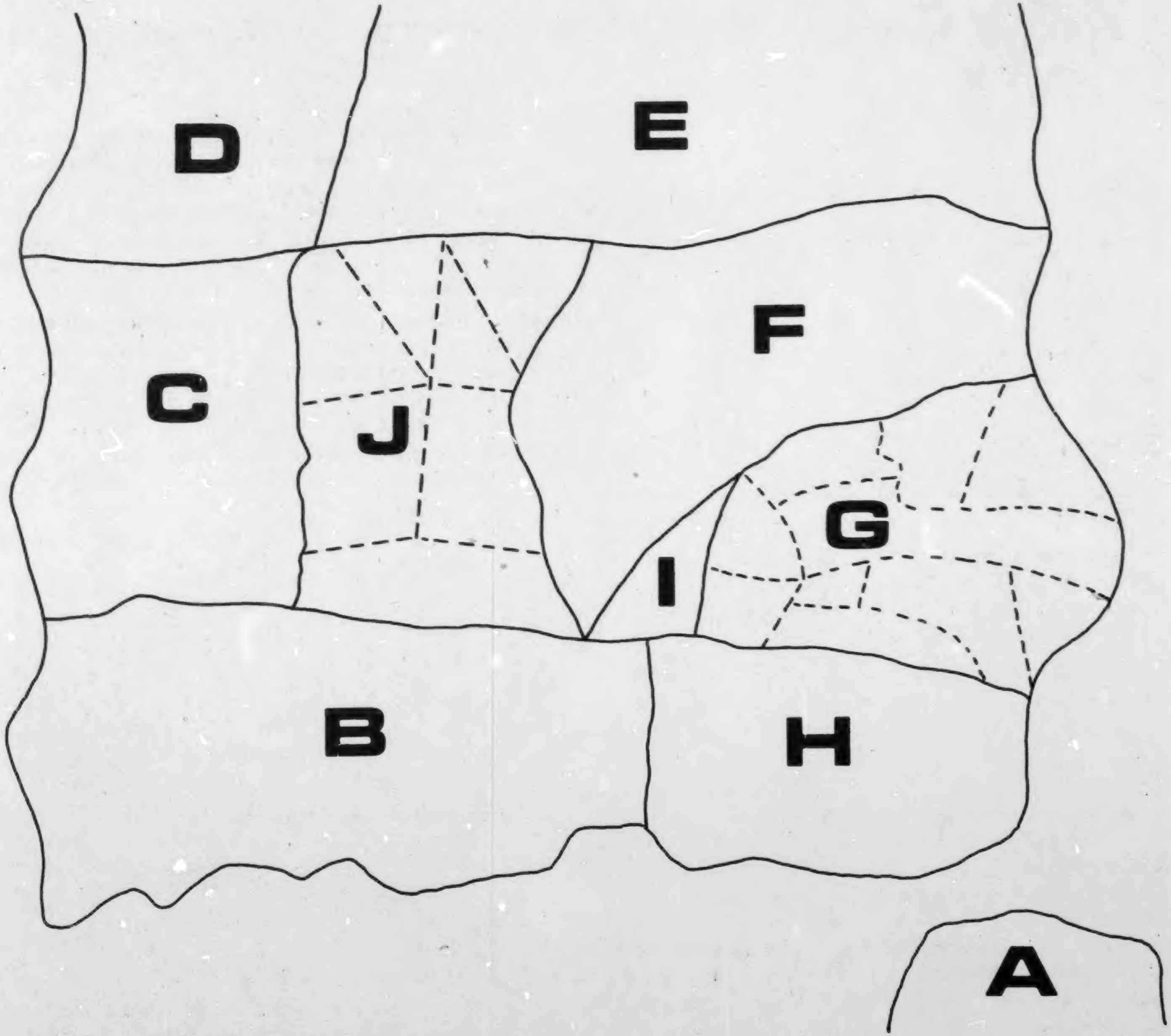
Problem 2. What is the likely response of nation I?

Problem 3. If and when nation B is defeated, what is likely to be the foremost concern of nation A?

Problem 4. By her actions and ideas, nation B did much to stimulate the development of the sentiment of nationalism throughout the continent. What country is most likely to be fearful of the sentiment of nationalism?

Problem 5. How is nation F going to respond to C's desire to consolidate and assume control over area J? Why?

Problem 6. After the war is over and B is checked, what is the likely response of nations A, B, and F to the expansionist ambitions of nations C and E?


D
E
C
J
F
G
I
B
H
A

The Russian Revolution

LESSON 1

Content

The background of the Russian Revolution

Concepts and Generalizations

The following terms need to be understood: *revolution, violence, outside agitation,* and *stages of revolution.*

Objectives

Students should be able to compare the stages in the French and Russian revolutions, noting similarities and differences.

Students should be able to analyze the kinds of problems concerning change, power, responsibility, violence, etc., that governments and individuals must resolve when involved in a revolutionary situation.

Students should empathize with the plight of individuals involved in revolutionary situations.

Development

As an introduction to this section, have the students read "The Ordeal of Revolution" in AEP Unit Books, *20th Century Russia* (Columbus, Ohio: American Education Publications, 1968), p. 5. It is important that the students get in mind clearly the recurring questions around which this section on Russia is organized: (1) Should change be allowed to arise only "naturally" within a community, or is outside agitation justified in some circumstances? (2) Is it morally right to use violence to gain political power, and if so, under what circumstances? (3) To what extent should government be responsible for people deprived of property or security during periods of rapid political and economic change? (4) To what extent should different levels of government take leadership in promoting drastic changes that will affect large numbers of citizens? (5) What should be the role and the obligations of an individual caught in the midst of revolutionary mass movements?

For an overview of nineteenth century Russia and the Russian Revolution, have the students read "Russia: An Overview" in *20th Century Russia,* pp. 6-7, and in *The Human Adventure,* pp. 476-482. In connection with these readings, ask the students if the Russian Revolution followed the pattern or stages seen in the French Revolution and in what ways the two revolutions were alike or different.

LESSON 2

Content

Czarist Russia and the Narodniki

Concepts and Generalizations

The following terms need to be understood: *oppression, exploitation,* and *outside agitation.*

Objectives

Students should be able to describe the general conditions of the peasants in pre-revolutionary Russia.

Students should be able to analyze the effect that different perceptions and frames of reference had on the way various Russians viewed the social, political, and economic situation in pre-revolutionary Russia.

Students should be able to transfer the ideas and concepts learned in the context of Russian history to contemporary issues and problems.

Development

Have the students read "The Narodniki" in *20th Century Russia*, pp. 8-18. This is easy to read and sets up the situations calling for the recurring question: If a group of people are oblivious to or acquiesce in their own exploitation by repressive officials, is it proper for outsiders to attempt to make them aware of their oppression and exploitation? Is Nicholai justified in his efforts?

Ask also the following questions: Why do the peasants doubt Nicholai? In their acceptance of the situation, how much is a result of ignorance, and how much is a result of fear? How does Nicholai's views of the Czar and the church differ from those of the peasants? Whose views do you think are more accurate? Is it likely that fundamental change could take place in nineteenth century Russia in a peaceful and orderly manner? Why? Also, see questions at the end of the reading on p. 18.

The "Persisting Questions of Modern Life," *20th Century Russia*, pp. 18-21, are excellent for group work or class discussion. The concepts *outside agitation, community problems, personal obligation and sacrifice*, and *change through established channels* are the major focal points that bring the historical subject into contemporary and personal relevance. The references on p. 21 to the efforts of the Federal Government to reduce cigarette smoking should be brought up to date by mentioning the ban on television advertising. The students may want to comment on their own reactions to the government's efforts to reduce cigarette consumption.

LESSON 3

Content

Reform on the eve of the Russian Revolution

Concepts and Generalizations

The following terms need to be understood: *perception, class, status*, and *Marxism*.

Objectives

Students should be able to analyze different views of the Russian socio-economic order.

Students should be able to interpret their own sympathies toward various attitudes concerning the Russian Revolution.

Students should be able to transfer ideas and concepts learned in the context of Russian history into contemporary issues and problems.

Development

Have the students read "Reform Begins" in *20th Century Russia*, pp. 23-29. In this selection the views of four different persons, a worker, a student, Czar Nicholas II, and Lenin, are given. Ask the students the following questions: In what ways do their perceptions of the situation in Russia differ? How does the social position and peculiar interests of each person affect his perception? Given the particular angle of vision of each of these four people, what do you suppose the real situation in Russia was? With which person are you most sympathetic? With which person are you least sympathetic? How are your sympathies influenced by your social position and peculiar interests?

Ask the students, either individually or in groups, to compose several conflicting views of American society today. Ask them why they believe there are conflicting views about the American scene, political, economic, and social in America today.

The "Persisting Questions of History," pp. 29-30, which are concerned with Marx's ideas and student unrest in America, can be used to bring concepts from the history lesson into issues of contemporary America.

LESSON 4

Content

The turmoil of revolution

Concepts and Generalizations

The following terms need to be understood: *chaos* and *personal involvement.*

Objectives

Students should be willing to accept roles in a role-playing activity.

Students should be able to analyze the roles of various individuals in a role-playing activity.

Students should be able to reflect on and form hypotheses about the reasons why some people join and others refuse to become involved in revolutionary activities.

Development

Have the students read the selection "The Turmoil of Change," in *20th Century Russia,* pp. 31-40. The reading is an episode from Boris Pasternak's novel *Doctor Zhivago.*

In "Persisting Questions of History," *20th Century Russia,* p. 40, the question of personal involvement in revolution is raised. The role-playing activities recommended could be broadened by having the students role-play the authorities. Planning sessions could be held on how to handle the situations mentioned. The students may also want to reflect on the reasons why some persons join revolutions and others of similar backgrounds do not.

LESSON 5

Content

Government control and collectivization

Concepts and Generalizations

The following terms need to be understood: *collectivization, morality,* and *coercion.*

Objectives

Students should be able to describe the collectivization process in Communist Russia.

Students should be able to explain the reasoning behind the various attitudes toward collectivization.

Students should be willing to participate in discussions of moral issues. They should be able to justify moral decisions made.

Development

This lesson deals with the processes and consequences of rapid and massive changes pushed through by the central government. Specifically, it deals with collectivizing farms.

Have the students read "Collectivizing Farms," *20th Century Russia*, pp. 41-49. In addition to the questions raised at the end of the reading, have the students reflect on the development of agriculture in the U.S. by asking them why we have not had to go through a process of government-enforced collectivization or, indeed, of collectivization at all. Also, if possible, describe briefly for the students the process of collectivization in a country such as England. Be sure that the students understand how such a process in agriculture is essential to the process of industrialization.

Have the students cope with the moral issues inherent in governmentally enforced rapid and massive change which inevitably coerces and kills a number of people in the process. In getting at these moral issues, set for the students the problem below. This situation can be modified and elaborated in order to get people to face certain moral problems which are inescapable.

You are an expert and an experienced sailor who is in charge of a lifeboat filled with people. Maneuvering the lifeboat is a tricky business requiring skill and experience, and, therefore, you must stick with your task of commanding the lifeboat if the people in the boat are to have any chance of surviving. The lifeboat is supposed to hold no more than thirty-six people counting the sailor, but it is filled with forty-eight people and on the verge of capsizing. Storm clouds loom ominously on the horizon and the sea is beginning to get rougher. Something must be done quickly or the lifeboat is likely to capsize and everyone will be lost. What would you do? And how would you justify your decision in moral terms?

The purpose of this problem is to force people to cope with moral issues which on a smaller scale are inherent in many decisions we make every day.

LESSON 6

Content

Condition and effect of political repression

Concepts and Generalizations

The following terms need to be understood: *repression, loyalty, public goods, guilt,* and *national security.*

Objectives

Students should be able to describe the reasons behind political repression and resistance to repression.

Students should empathize with persons caught in dilemmas involving personal loyalty, public good, guilt, responsibility, etc.

Students should be able to transfer ideas and concepts learned in the Russian situation to contemporary issues and problems today.

Development

Have the students read "The Secret Police Agent," pp. 51-59, and "Persisting Questions of History," *20th Century Russia*, pp. 60-61.

The question concerning personal responsibility raises issues of values and judgments that should concern us all. Besides the excellent questions asked on pp. 60 and 61, you may want to consider difficult moral dilemmas all individuals have to face. On what basis can individuals make value judgments? How does an individual's moral choices affect society?

Another idea that can be discussed is the comparison of use of the police force, both open and secret, by the Czarist and Communist regimes. Both tried to maintain firm control by the use of strong-arm tactics. Why did the Czarist effort fail and the Communist succeed?

The Chinese Revolution

LESSON 1

Content

The socio-economic order of Old China

Concepts and Generalizations

The following terms need to be understood: *loyalty, privacy, distribution of wealth,* and *inequality.*

Objectives

Students should be able to describe the economic, social, and political situation in pre-revolutionary China as related in the reading.

Students should be able to analyze the relationship between economic conditions and the entire culture of a group of people.

Students should be willing to participate in a role-playing situation depicting the China situation and to analyze the perceptions of the various people being role-played.

Development

This lesson presents in graphic terms some aspects of the cultural situation in China which eventually led to the Chinese Revolution of 1950.

Have the students read "Land and Class in Long Bow" in AEP Unit Books, *Communist China* (Columbus, Ohio: American Education Publications, 1968), pp. 5-13. Be sure that the students have in mind the recurring questions around which this unit is organized: (1) Under what conditions do an individual's first loyalties lie with himself or with the state and the society of which he is a part? (2) To what extent is it necessary to sacrifice individual freedom and privacy in order to achieve social and economic equality? (3) On what basis can inequalities in the distribution of personal wealth be justified? (4) What criteria should be used in evaluating whether a social revolution is successful or worth the sacrifices it requires? (5) In what ways was the Chinese Revolution similar to and different from both the French and Russian revolutions?

The reading "Land and Class in Long Bow," *Communist China,* pp. 5-13, describes the economic, social, and political system in rural China before the Communist Revolution. The questions asked concerning responsibility and causes of poverty, morality and economic survival, and distribution of wealth are excellent and should stimulate class discussion. The students could role-play members of various socio-economic classes in China and America to give conflicting views. Why would the peasants tend to blame the wealthy landlord and the landlords to blame the tenants? In America whom do poor people tend to blame for poverty? Whom do rich people blame? Which response is closer to the truth? Why? How do you know? How much is your answer based on your own social or economic condition? Is it possible for a social scientist to be objective in stating reasons for poverty? How can he overcome his own class bias?

LESSON 2

Content

The role of ideology in the Chinese Revolution

Concepts and Generalizations

The following terms need to be understood: *ideology, orientation, identity,* and *values.*

Objectives

Students should be able to explain the relationship between ideology and revolution.

Students should be able to describe the functions that ideology perform in a person's life concerning his orientation, identity, and values.

Students should be able to apply the concepts learned to contemporary issues and problems.

Development

From the point of view of a psychologist, ideologies orient individuals, providing for them a sense of identity, order, and value. From the point of view of a sociologist, ideologies are a means for mobilizing and focusing human energies into a collective expression of social power. Societies are sustained by ideologies. The decline of old ideologies and the rise of new ones are inevitable developments in any changing society and are prerequisites to revolutions.

Have the students read "Ideology and Revolution," *Communist China,* pp. 14-16, and "Persisting Questions of History," pp. 16-19.

Some of the major doctrines of Marxist ideology are summarized here. The last two questions on p. 19 that deal with criteria for just deserts and comparison and evaluation of ideology may be used for group activities. Students with similar ideas concerning criteria for income payments may be grouped together to prepare defenses for their proposals. There could be many combinations of principles including such items as need and effort, accomplishment and competition. Members of the class should challenge the various groups on their proposals and demand explanations on how the principles would work.

Activities should encourage the students to reflect not only on the values of the Marxist system but also on their own value systems.

LESSON 3

Content

Revolution and the new order

Concepts and Generalizations

The following terms need to be understood: *social classification, revolution, distribution of wealth, property,* and *exploitation.*

Objectives

Students should be able to explain why the people of China revolted.

Students should be able to describe the feelings and attitudes of both the peasants and the landlords in China.

Students should be able to transfer the concepts to contemporary issues and problems.

Development

This lesson, which deals with the peasants' revolt against the landlords in Long Bow, is a logical sequel to Lesson 1, which deals with the social and economic order in Long Bow.

Have the students read "Settling Accounts in Long Bow," *Communist China,* pp. 20-32, and "Persisting Questions of History," pp. 33-35.

Ask the students to comment on the nature of the revolution in China as seen through the example of the village of Long Bow. The sections "Distributing Wealth" and "Social Classification" may be used as examples of fundamental economic and social change in a society. Apply to this reading the questions listed in the Introduction, p. 4. Ask the students to express their feelings about the beatings given the landlords by the enraged peasants. Then ask: Why do you feel that way? How have your past experiences and present interests conditioned you to side with the peasants against the landlords, or *vice versa*? Then ask questions that will lead the students to empathize with the group for which they are less sympathetic.

"Persisting Questions" should be useful for class discussion of the concepts *property, private enterprise, exploitation, equality,* and *social classification.*

LESSON 4

Content

Revolution and the colleges

Concepts and Generalizations

The following terms need to be understood: *family loyalty, education,* and *higher education.*

Objectives

Students should be able to analyze the functions performed by an educational system.

Students should be able to explain how government can use educational institutions to achieve its purposes.

Students should be able to ask pertinent questions and form hypotheses about the educational system in the United States.

Development

This lesson considers the influence of the revolution on the colleges in China—or better, how college students in China were reeducated to the goals of the revolution and introduced into manual labor after the development of the new China.

Have the students read "University Reforms," *Communist China,* pp. 37-41, and "Sent Down to Shengchen," pp. 43-49. If these readings are too difficult or you do not want to take the time to have the students read the selections, you may describe orally the incidents in the story. The important thing is to use the "Persisting Questions" in these sections to get the students to reflect on issues and value judgments that have meaning for all men, not just Chinese or Americans.

The topics that are included range from family loyalty to the purpose of education. A question underlying all of them is: "What kind of future do we want, and how can we best achieve it?"

LESSON 5

Content

Achievements and loss of the Chinese Revolution

Concepts and Generalizations

The following terms need to be understood: *privacy, sacrifice, individual freedom,* and *public good.*

Objectives

Students should be able to evaluate the achievements of the Chinese Revolution.

Students should be able to explain the cost in terms of human sacrifice when radical social change is achieved.

Students should be willing to express their own views on revolutionary change and to explain, at least partially, why they have the views they do.

Development

One of the recurring questions, around which this unit on China is organized, is applicable in this lesson: What criteria should be used in evaluating whether a social revolution is successful or worth the sacrifices it requires? Ask the students if they sympathize with Mr. Chow's resentment at being spied on by his neighbors and being held responsible for spying on his neighbors. Then ask them if they think that the radical achievements of the Chinese Revolution could have been brought about without doing away with the privileges of privacy and without sacrificing individual freedom and privacy in order to achieve social and economic equality.

Have the students read "Achievements of the Revolution," *Communist China,* pp. 53-61, "Persisting Questions of History," p. 62, and "Review, Reflection, Research," p. 63.

The statistical charts and graphs may be analyzed from the point of view of the questions on p. 62. If the students are studying charts, graphs, percentages, and statistics in their math classes, the math teacher may want to use the examples in this section as his data to teach his concepts. The students should see a connection between the value of what they learn in their math and social studies classes.

For a consideration of the personal accounts of Mark Gayn, Keith Buchanan, and Jacques Marcuse, the class may be divided into groups with each group responsible for one account. Since each account illustrates a different perspective on the revolution in China, there will be a diversity of views for discussion. Reference to Unit I in this Guide may be helpful in explaining how different viewpoints are developed.

The three activities on p. 63 in *Communist China* offer possibilities for individual, group, or class summary of the section on Communist China.

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Williamson, Joanne S. *Jacobin's Daughter.* New York: Alfred A. Knopf, 1960

Some Suggested Films

China under Communism. Sd 749.2 (22 min.).
Communism. Sd 465.1 (10 min.).
Communism Comes to China. Sd 1052.1 (4 min.).
Family of Free China. Sd 1201.2 (22 min.).
Tale of Two Cities. Sd 117.4 (40 min.).

UNIT NINE

The Impact of Complex Societies On Traditional Ones

Introduction

This unit includes two case studies: one is the last unit in the Macmillan series *Patterns in Human History;* the other is a case study of Kenya in the 20th century.

The Macmillan unit is a microscopic view of the impact of the West on individuals and small groups, with particular emphasis on an anthropological experiment with the people of Vicos, Peru. The Teacher's Guide is explicit, and with the aid of the kit of materials included, needs no further elaboration. The student is asked to recall the concepts *culture, adaptation,* and *feedback* which were stressed in earlier units. If the length of the student readings and the vocabulary present a problem, the teacher could summarize orally the major points in the readings. It is hoped that the students could experience vicariously the events in the lives of the various groups and would thus be motivated by the human experiences depicted.

The Kenya case study is more of a microscopic look at a country in East Africa that was colonized by the British and gained its independence only ten years ago. Kenya is used as a model for Third World nations which are undergoing tremendous change in the 20th century. Besides the basic concepts of the entire course including *perception, adaptation, culture systems, challenge,* and *response* which are reinforced and looked at from another angle, major concepts such as *colonialism, racism, progress, myth, revolution, violence, nationalism, the great man in history, the Third World,* and *balance of power* are emphasized. Throughout the entire case study, the impact of the complex culture upon the traditional culture and the resulting changes in the emerging culture should be emphasized.

Kenya in the 20th Century

LESSON 1

Content

I. The Kikuyu culture
   - A. Kinship, clan, land
   - B. Education
   - C. Religion
   - D. Arts

Concepts and Generalizations

The following terms need to be understood: *culture, system,* and *kinship.*

Objectives

Students should be able to describe the Kikuyu culture or the integrated system.

Students should be able to describe the interrelationship of family group, economic system, values, and education of the Kikuyu.

Students should be able to explain the Kikuyus' attitude toward the coming of the English.

Development

For background information, the teacher may refer to the following books: Carl G. Rosberg, Jr., and John Nottingham, *The Myth of Mau Mau: Nationalism in Kenya* (New York: Praeger, 1966); Montagu Slater, *The Trial of Jomo Kenyatta* (London: Secker and Warburg, 1956); Jomo Kenyatta, *Facing Mount Kenya* (New York: Vintage. 1938); and *Foreign Affairs,* Oct. 1970 (New York: Council on Foreign Relations, 1970).

Both "A Family Celebration," in Frances Carpenter, *Story of East Africa* (Cincinnati: McCormick-Mathers Publishing Co., 1967), pp. 1-10, and "Mwangi Comes to Manhood" in AEP Unit Books, *Colonial Africa* (Columbus, Ohio: American Education Publications, 1968), pp. 12-15, concern the initiation rites for the Kikuyu youth. They would serve as excellent introductions into the Kikuyu culture and should be of interest to the students because the focus is on young people and coming of age—a topic which is of great concern to the students themselves.

The main objectives of this lesson are to have the students grasp the logic of the Kikuyu culture or system and to see the practical educational system that had evolved to prepare the youth to become fully functioning adults in the culture. Kenyatta's chapter on education is excellent. Perhaps the students might want to contrast the Kikuyu educational system with ours. Which system better prepares a young person to take his place in adult society? Why is this so? What makes it so difficult to establish an educational system in our society that is as functional as the Kikuyu system? A clue, of course, is the contrast of the two societies themselves: the closed, traditional, integrated, tribal society as opposed to the open, fragmented, modern, industrial society.

If the students see little advantage in our educational system when compared with the Kikuyu one, ask them if the traditional Kikuyu youth would study about Baltimore youth. Does the fact that our students learn about East African young people (and people all over the world) have any significance? What?

Another interesting comparison would involve the question of initiation or rite of passage into adulthood. In the American society is there anything comparable to the Kikuyu ceremony? When does a young American become an adult? Some of our religions, particularly the Jewish, have a ceremony to signify the change. Other special occasions which might signify adulthood are graduation, obtaining a full-time job, getting married, becoming eighteen, getting a driver license, going into college or the armed forces, living away from home, or becoming a parent.

Questions 1 and 3, *Colonial Africa,* p. 15, could also be discussed; it would seem best to leave Question 2 until the coming of the English is taken up.

Read "Religion and Magic," *Story of East Africa,* pp. 90-96.

Ask the students to reflect on the significance of religion in a culture. Recall the concepts from Unit III which dealt with the evolution of religion in Sumer. How was the religion of the Kikuyu an integral part of their total cultural system? If a Kikuyu youth visited the class, what questions would the class want to ask him about his religious beliefs? Make a list of the questions. Then ask the class to respond to the questions by giving answers based on religious beliefs held by different Americans. Ask the students whether they believe East Africans would have difficulty in understanding some of our religious beliefs. Ask the students to make a list of similarities between Kikuyu religious beliefs and some Western religious beliefs.

Helpful background information can be found in *Facing Mt. Kenya* concerning Kikuyu beliefs and practices.

Chapter 6, "The Arts," *Story of East Africa,* pp. 102-116, introduces the students to some of the East African art forms.

This topic could be handled by individual or group reports or projects if you decide not to make it a full class activity. Ask the students why stories or fables are so widely used in instructing young children. A point to be emphasized in this section on the arts is the relationship between art on the one hand and the rest of the cultural complex of a people on the other. The arts both reflect the culture and are an integral part of the culture at the same time. East African art also played a significant part in the educational and religious life of the society.

LESSON 2

Content

II. The coming of the English
    A. Colonization

Concepts and Generalizations

The following terms need to be understood: *colonialism, paternalism, exploitation,* and *discrimination.*

Objectives

Students should be able to interpret the meaning of a fable in the context of historical events.

Students should know that colonialism was destructive of human relationships.

Students should know that the idea of white superiority was part of the colonial philosophy.

Students should know the meaning of paternalism.

Students should be able to empathize with the victims of exploitation.

Students should know that racial discrimination was part of colonialism.

Development

Read "The Man and the Elephant," *Through African Eyes,* pp. 49-51. Ask the students to identify who the man and the animals represented. What do they think is the meaning of the parable? Is it a suitable story for explaining colonialism? Do not have the students read the introduction or follow-up questions concerning the Mau Mau at this time. It is recommended that the parable be reread and examined in more depth when "The Mau Mau–A Question of Interpretation" is considered later in the unit. It is hoped that the students who do not understand the parable in the first reading will find that it makes more sense after studying Kenya in this unit.

Read Kenneth S. Cooper, "Kenya–A Story of Colonialism," *Man and Change* (Morristown, N.J.: Silver Burdett Co., 1972), pp. 316-322.

This reading includes some interesting details of the British colonial involvement in Kenya. The inquiry questions included in the text provide the best basis for class discussion or individual response to the reading. If you prefer to skim this section with the class, it might be worthwhile to emphasize the old man's story, the need for a railroad, the problems of building the railroad, the question of land use, and, in particular, the European and African views of European settlement. The questions in the last paragraph of this section are very good. These same questions are treated in greater depth in *Colonial Africa,* but this will serve as a suitable introduction to the African-European conflict.

Some of the political, economic, and moral questions raised in the reading are openly asked in *Colonial Africa,* p. 4. They should serve as a basis for much of the discussion concerning colonialism and independence in Kenya. It is important that the students understand the issues and the arguments presented so that discussion can go beyond good guy *vs.* bad guy, superior *vs.* inferior kinds of simplistic ideas.

LESSON 3

Content

B. African and European attitudes
C. Two views of progress

Concepts and Generalizations

The following terms need to be understood: *progress, myth, ethnocentrism, prejudice,* and *bias.*

Objectives

Students should be able to appreciate man's need to be treated like a human being with dignity.

Students should be able to analyze the nature of myth.

Students should be able to develop empathy for victims of myths.

Students should be able to recognize the effects of a socioeconomic system on personal relationships.

Development

Read "Sammy's Revenge," *Colonial Africa,* pp. 23-26. If you do not want to take the time to have the students read the story, you could summarize it for them. Ask them how they would explain Njombo's sickness. Why couldn't the doctors make him well? How could the work of the wizard have any effect? How do we explain things we really don't understand? What was the attitude of the two Europeans toward the entire affair?

Read "Two Legal Traditions," *Colonial Africa,* pp. 27-31. Questions from "Reviewing the Case," p. 31, could be used to see if the students understand the reading. What is the student reaction to the trial? Ask them what verdict they would give if they were the judge.

The "Persisting Questions of History," pp. 31-32, are excellent for getting students to face and clarify their own thinking on explaining unknowns in our lives. Have each student write his responses. Hold a general class discussion on the questions. Form groups of students with similar responses to carry on a more formal discussion providing the groups time to meet together and clarify their views. Role-play the people mentioned in the incidents.

Read "Two Views of Progress," *Colonial Africa,* pp. 33-37. This reading points out again the completely different perceptions of the Europeans and Africans concerning Kenya. It is important for the students to grasp the paternalistic and ethnocentric attitude of the British toward non-Europeans. Question 1 from "Reviewing the Case," p. 37, asks the students to analyze the European view. "The Search for Solutions," pp. 38-40, looks at the land conflict from the English and Kikuyu viewpoints. It might be worthwhile to recall the fable "Man and the Elephant" at this time. Kipling's poem "The White Man's Burden" could be used to reflect on European attitudes. The class could role-play the commission's hearing on the grievances of the Kenyans. The students might be asked to give their own solutions and their own judgments of the commission's case. Ask them why they believe the commission responded as it did.

The "Persisting Questions of History," pp. 41-44, contains two land dispute cases which could stimulate class discussion and speculation. The Fogg Island Case could be handled by group work—each of the various claimants being represented by a group which puts forth each claimant's views. The Tuscarora Case could be handled by a simulated court hearing.

Read "An Englishman's View of Africa," *Colonial Africa,* pp. 6-11. Questions under "Reviewing the Case," p. 11, could be asked. Did Grogan have evidence for his views or did his assumptions color everything he saw? Recall the unit on perception. Recall that to an extent we see what we expect to see, and we filter our experiences so that our existing perceptual patterns or concepts or categories are reinforced, rather than challenged. This seems particularly true of prejudiced or closed-minded persons. They simply don't perceive contradictions to their assumptions. Ask the students if they believe Grogan's views could be changed. Also recall the story of Sammy and Njombo. How did their assumptions influence their perception of Njombo's illness? How could their views be changed? How are racial attitudes held by many Americans, black and white, influenced by their assumptions? What can be done in America today to change racial perceptions for the better?

Read "The English Settlers," *Colonial Africa*, pp. 16-20. The questions under "Reviewing the Case," p. 20, can be used for discussion. How does this reading reveal the lack of communication between the British and Kikuyu cultures? Why did the British views dominate? Is superior technology with its better weapons the complete answer? Were there facets of the Kikuyu culture which made them more cooperative and less belligerent toward the British?

The "Persisting Questions of History," pp. 20-22, are both challenging and relevant to America today. This might be a good opportunity for group activity. It might be a good idea not to permit the students to form the same groups every time, but to vary the group membership so that each may get to know the ideas and thinking of many of his classmates.

LESSON 4

Content

III. The struggle for independence
    A. Background

Concepts and Generalizations

The following terms need to be understood: *nationalism*, *independence*, and *myth*.

Objectives

Students should know the factors behind the growth of African nationalism.

Students should know that the development of self-awareness was the first step in the African independence movement.

Students should know what led to the breakdown of the white-superiority myth.

Students should be able to infer the moral of a parable.

Students should be able to use narrative material for social-analytical purposes.

Development

Two readings from Leon Clark, *Through African Eyes*, vol. 5 (New York: Praeger Publishers, 1971) could be used as introductions to the section on the struggle for independence. "The Parable of the Eagle," pp. 12-15, and "The Cracking Myth," pp. 24-29, both relate to several important ideas concerning colonialism and the Third World independence movement. Once again perception by individuals and groups is the focus. Before directing the class discussion toward an analysis of the perception that a person has of himself and his culture and its relationship to his goals and behavior, you might want the students to speculate on the meaning of the parable of the eagle. You might also want the students to respond to the hypothesis that a Third World independence movement was only possible if a significant number of people in the Third World questioned and challenged the myth of European superiority.

Read "Pressures for Independence," *Colonial Africa*, pp. 45-48. The important ideas in this reading involve the colonial government structure in Kenya, the protest movement for a larger voice in the government by Africans, and the effect of World War II on colonialism.

LESSON 5

Content

B. Jomo Kenyatta

Concepts and Generalizations

The following terms need to be understood: *great man theory, bias, rising expectations,* and *political trial.*

Objectives

Students should be able to evaluate Jomo Kenyatta as a leader of his people in their independence movement.

Students should be able to discuss the problem of dealing with bias in the writings of any author.

Students should be able to analyze the motives behind the prosecution and the defense in Kenyatta's trial.

Students should be able to recognize personal concepts of freedom.

Development

Read "Jomo Kenyatta," *Man and Change,* pp. 322-324. Review the ideas of "the great man in history" found in Unit V. Jomo Kenyatta is the acknowledged leader of the Kenyan independence movement. What is the connection between his education and his role as leader of his people? Could only a Kenyan educated in the West have lead the struggle for independence? Why or why not? Refer to the concept of the revolt of people with rising expectations developed in Unit VIII.

Read "Harry Thuku," *Man and Change,* pp. 324-325. The third paragraph asks the same question regarding education, expectations, and resistance mentioned earlier. Why were Thuku's activities significant? What was their major result? Ask the class to form a hypothesis about why Africans were unable to gain independence in the 1920s, but were successful in the early 1960s.

Read "Kenyatta Takes the Struggle to Europe" and "Telling Europeans about Africans," *Man and Change,* pp. 326-328. Ask the students what they feel is the major result of Kenyatta's work in England? What is the relationship between public opinion and government action? Why did Kenyatta write the book *Facing Mount Kenya*? Do you believe from the reading on pp. 327-328 that Kenyatta showed bias toward his people? Do you believe most authors show bias in their writings? How can the readers handle the bias of an author in any work he reads? How can a reader handle his own bias in interpreting what someone else has written? What is the relationship between bias and education?

LESSON 6

Content

C. Mau Mau—a problem of interpretation

Concepts and Generalizations

The following terms need to be understood: *guerilla warfare, oath, violence,* and *nationalism.*

Objectives

Students should identify the forces that promote or deter the progress of the nationalist movements.

Students should be able to recognize parallel conditions in the different nationalist movements.

Students should know that strong resistance to Kenyan demands for independence was the result of the presence of a large community of white settlers.

Students should know that land was the main issue in the Mau Mau revolt.

Students should know that the grievances of the Kikuyu were long-standing.

Students should know that the white settlers provoked violence by their inflexibility.

Students should be able to infer the reasons for inflexibility on the part of white settlers.

Students should know what role the oath played in the Kikuyu nationalist movement.

Students should know that oaths are designed to control human behavior according to specific values.

Students should form hypotheses about the social significance of oaths.

Students should deduce the necessary conditions for commitment to an oath.

Students should infer from Kikuyu oaths the value of Kikuyu society.

Students should appreciate the far-reaching implications of oath-taking.

Development

Read "The Demand for Freedom Grows Stronger," *Man and Change*, pp. 329-332. Compare the treatment of Mau Mau in this reading with that in the readings in *Through African Eyes* and *Colonial Africa*. Read "Taking the Oath," *Colonial Africa*, p. 49. Answer the questions, "Reviewing the Case," p. 52.

Read "Mau Mau Revolt," *Through African Eyes*, pp. 53-62. Compare the handling of the Mau Mau in this book with that in both *Man and Change* and *Colonial Africa*. Which account is the most sympathetic to the Europeans? Why? Which version are you most sympathetic with? Why? How is it possible to learn the truth about the Mau Mau or about any historical event of a controversial nature.

Read "The Lari Incident," and "Justice during Mau Mau," *Colonial Africa*, pp. 55-59. Do you observe any bias on the part of the author? What view of Mau Mau do you believe the authors hold? Read "The Martyr," *Through African Eyes*, pp. 63-73. How does this compare with the type of writing in the accounts in *Colonial Africa*? Ask your English teacher what makes fiction truthful? "Persisting Questions of History," *Colonial Africa*, p. 60, are thought-provoking on the concepts of *violence* and *rebellion*. Through class discussion, group work, or individual reports, the students could grapple with the questions that come with these concepts.

Reread "The Man and the Elephant," *Through African Eyes*, pp. 47-52. Have the students discuss the economic factors mentioned in the introduction. How do these factors influence your attitude toward the Mau Mau? In the dialogue between the Briton and the African, p. 52, what do the speakers mean by the expressions "asleep" or "awake"? In what ways would a Kikuyu youth mentioned in the first part of the unit and a Baltimore youth be considered "asleep" or "awake"?

The teacher may read with the class selections from *Myth of Mau Mau: Nationalism in Kenya*, pp. 199-279. Discussions will follow naturally.

LESSON 7

Content

D. Independence

Concepts and Generalizations

The following terms need to be understood: *independence, symbols, democracy*, and *race relations.*

Objectives

Students should be able to develop an appreciation for man's needs for independence.

Students should be able to know that symbols point beyond themselves to ideas.

Students should be able to describe and evaluate Jomo Kenyatta's handling of the racial situation in Kenya.

Students should be able to describe the attitudes held by the Kenyans in their quest for and achievement of independence.

Development

Why do you believe Kenya established the kind of government it did when it gained independence? Why would the government develop democracy for the new nation?

Of what importance are symbols to a country? What symbols in America are important to our people?

What does it mean when some people in a country do not view the symbols with respect?

Developmental Activity no. 6 on p. 332 of the Teacher's Edition of *Man and Change* contains excellent inquiry questions on public opinion and decision-making by a government.

Read "Africans Take Power in Kenya," *Man and Change,* pp. 332-335.

How did Kenyatta handle the racial question when he became the leader of Kenya? How else could he have handled it? What is your opinion of the way he handled the racial question? What does your answer reveal about your assumptions and perceptions? Perhaps the students would want to compare the racial situation in the United States with that in Kenya.

LESSON 8

Content

IV. The new Kenya
    A. Kenya today

Concepts and Generalizations

The following terms need to be understood: *traditional society, complex, technological society, adaptation,* and *change.*

Objectives

Students should be able to describe the mixture of the traditional and the new in Africa today.

Students should be able to explain the kinds of changes that are taking place in Africa today and the difficulties inherent in the transition from traditional to complex.

Students should be able to expose the fallacies in many of the Western myths about Africa.

Development

Two points may be stressed: that Kenya is a land of great diversity and that the transition from traditional to complex technological societies is producing rapid changes that require modifications in patterns of thought and behavior. Once again it should be stressed that equating the "traditional" with "bad or inferior" and "new or modern" with "good or superior" is ethnocentrism at its worst. Perhaps the class could analyze why Americans would tend to regard "new and modern" in favorable terms and "traditional" in unfavorable terms. Again, the point should be made, as it has been so often in this course of study, that men respond and adapt culturally in ways that satisfy their needs and make sense to them. The contact with other cultures produces a modification in needs and alternatives in response that change the old pattern or system. Once significant changes are made in the system (automobiles replaçing foot travel, for example), other adjustments must be made and the traditional pattern is altered, never to return to its original form. Kenya and Africa and the entire world for that matter are now undergoing those types of adjustments, responses, and adaptations.

Read "A Bus Ride," *Story of East Africa,* pp. 26-29. Ask the students to find examples of the contrasts between the old and the new in this reading. Which do the young boy and girl seem to prefer? Why?

Read "Nairobi, Capital of Kenya" and "Mombasa–Ocean Port," *Story of East Africa,* pp. 52-58. Have the students look at the pictures on pp. 52, 53, and 60. If any of the students had stereotypic ideas of Africa as a land of jungle and wild animals only, these words and pictures should dispel them. Ask the students why cities, the world over, have many common features? What are some of the common features? What does the growth of large urban areas imply about the societies that build them.

Read "The Schools," *Story of East Africa,* pp. 124-128. In this selection, the contrast between the traditional and the complex society is seen through the focus on education. Ask the students to recall how traditional societies educated and trained their young. The entire society acted as guides and teachers in the training of the children in the values, beliefs, and behavior patterns of the group. Why is there a need for separate educational institutions in complex societies? Why would groups like the Amish in America prefer to have their own schools for their children rather than expose them to many years of public education? In the reading, what are some of the objections of older group members to schools? Why do so few Kenyans go to high school or college? What does this seem to indicate for future development of Kenya?

Read "Plans for Tomorrow," *Story of East Africa,* pp. 128-132. When Kenya became independent, what were its great needs for the future? How do the government leaders hope to meet these needs? What problems must be overcome to meet the needs? Why? Why do some of the older leaders oppose the changes in Kenya? Do you believe a generation gap exists in Kenya? Do you believe generation gaps exist throughout the world today? Is there one in America? Why? Will a generation gap exist between future teenagers and you? Why? Why are the Kenyans proud? Why is pride important to a person or to a group of people? If a person doesn't have pride in himself, how can he acquire it? Can anyone else help him acquire it? How?

Read "The African Outlook," *Through African Eyes,* vol. 5, pp. 87-96. This selection on the African value systems is an excellent opportunity for students to examine and compare the value systems of Africa with those of America. The students could be invited to examine their own value systems. Ask them why it is difficult to pinpoint a value system for lands as large and diverse as Africa and the United States. If the students do discuss their own value systems, ask them if there are any differences between what they believe and how they act. Why might there be a difference? Where do people get their value systems? How can value systems be modified and changed?

LESSON 9

Content

B. Problems of independence

Concepts and Generalizations

The following terms need to be understood: *independence, rising expectations,* and *poverty.*

Objectives

Students should be able to describe some of the problems faced by newly independent countries.

Students should be willing to speculate on how the new governments should try to solve their problems.

Students should be willing to discuss the obligations that richer nations, such as the United States, have toward the new independent countries.

Development

Read "The Problems of Independence," *Man and Change,* pp. 335-337. The "Motivational Technique" on p. 335 in the Teacher's Edition should be an interesting way to get started. By using the illustrations in the text, the students should observe the evidences of the old and the new in Africa. They also can use the pictures to speculate on types of problems Africa faces today. After the students, either individually or in groups, have compiled a list of problems, ask them to classify the problems as political, economic, or social. Do some of the problems require more than one classification? This exercise provides an opportunity for reviewing the idea developed in Unit I that concepts or categories are conveniences or tools for thinking and do not have exact correspondence in the real world of things and events. This selection also gives the students another opportunity to reflect on the leadership of Kenyatta. Ask the students to speculate on the kinds of options available to Kenyatta in getting a new nation started. The questions on p. 337 of the Teacher's Edition could be used to generate discussion of the social, economic, and demographic changes in Kenya.

LESSON 10

Content

C. The Third World, a new balance of power

Concepts and Generalizations

The following terms need to be understood: *Third World, balance of power,* and *anti-colonialism.*

Objectives

Students should know that African nationalism is an important development in 20th century history.

Students should know that African nationalism is part of the Third World movement.

Students should be willing to speculate on the role and significance of the Third World in the future.

Development

Read "The Introduction," *Through African Eyes,* pp. 3-11. This selection nicely summarizes the reasons for the tremendous changes that have taken place in Africa and the entire Third World during the last twenty-five years. The students should be able to draw the connections between the particular events they have studied concerning Kenya and the kinds of generalizations made by the author concerning the anti-colonial movement which has characterized Third World efforts in the years since World War II.

Read "A New Balance of Power," *Through African Eyes,* vol. 5, pp. 126-132. What is Malcolm X's view of the Third World and the future? Why do you believe he perceived it that way? What is your perception of his ideas? Why do you have the outlook you do on the Third World and the future? Is race the most important factor in determining perception on such issues? Why or why not?

Read "What Happened in Kenya Also Happened Elsewhere," *Man and Change,* pp. 337-339. This selection is the logical conclusion to the unit. From the case study of Kenya, generalizations can be drawn which are true in varying degrees with many other newly independent countries. The concept of the Third World, composed of Asian, African, and Latin American countries, many of whom have recently become independent, should be developed. The importance of the Third World in terms of size, population, resources, geographic location, and increasing political power should be stressed. Students could be asked to reflect on the possibilities for the future of Third World nations. What should be America's relationship with the Third World? Should the United States assist the Third World economically? How? How can American taxpayers be persuaded to support foreign aid programs?

Annotated Bibliography for Teachers

This bibliography for teachers is a carefully selected group of readings which in particular complements the anthropological material of the second and third units and in general develops the frame of reference for the entire year's work. The theme unifying these readings is the role of physical and cultural adaptation in human history. Cultural adaptation is, of course, the process focused on throughout most of the course.

Two of the best college-level introductions to the subject are Beals and Hoijer's *Introduction to Anthropology* and Hammond's *Introduction to Cultural and Social Anthropology*. Both of these books have long bibliographies.

The books by Kluckhohn, Oliver, and Pelto should be the personal possessions of a teacher without any formal background in anthropology. In paperback editions they are relatively inexpensive.

Two other books, inexpensive paperback editions, which complement Units 2, 3, and 4 are Coon's *The Story of Man* and Linton's *The Tree of Culture.*

Beals, Ralph, and Hoijer, Harry. *Introduction to Anthropology.* 4th ed. New York: Macmillan Co., 1971. A basic textbook for college students which aims for a simple and balanced presentation of all aspects of anthropology. It has two major themes: the origin, development, and differentiation of man as a biological organism; and the concept of culture, its structure and development. Its treatment of language is perhaps the best found in an introductory textbook.

Braidwood, Robert J. *Prehistoric Men.* 7th ed. Glenview, Ill.: Scott Foresman & Co., 1964. Emphasizes the way that prehistoric men lived their environmental adaptation. Also emphasized are their cultural remains. This book is primarily about the stages of Western cultural tradition.

Ceram, C. W. *Gods, Graves, and Scholars: The Story of Archaeology.* Rev. ed. New York: Alfred A. Knopf, 1967. Thirty-two easy-to-read essays by a professional archaeologist on Pompeii, Troy, Mycenae, Crete, Egypt, Assyria, Babylonia, Sumer, the Aztecs, Mayans, and Toltecs. This book also depicts the personalities of the great archaeologists together with their peculiar interests and ways.

Chard, Chester S. *Man in Prehistory.* New York: McGraw-Hill Book Co., 1969. A clear and straightforward account of prehistoric man in all areas of the world. Deals solely with man's cultural adaptation from lower Pleistocene to urban culture.

Childe, V. Gordon. *Man Makes Himself.* New York: New American Library, 1952. The development of man from his primitive origins to the emergence of cities and states. It is easy to obtain and very useful as background for Units 2 and 3.

——. *What Happened in History.* New York: Penguin Books, 1954. A study of the rise and decline of the cultural and moral values in the old world up to the decline of the Roman Empire.

Clark, Grahame, and Piggot, Stuart. *Prehistoric Societies.* New York: Alfred A. Knopf, 1965. All that is known of the evolution of Homo sapiens in the paleolithic era and of the beginnings of social and political organization in the neolithic era to the dawn of recorded history.

Cohen, Yehudi A., ed. *Man in Adaptation.* Vol. 1, Biosocial Background; Vol. 2, Cultural Present. Chicago: Aldine-Atherton, 1968. An anthology of articles by anthropological experts which focus on the role of adaptation in man's attempt to transcend the restrictions of his biological make-up and natural habitats. The first volume deals with physical anthropology.

Coon, Carleton S. *The Story of Man.* 2nd ed. New York: Alfred A. Knopf, 1962. For laymen, by a noted anthropologist. The first two-thirds of the book develops the distinctive perspectives of the anthropologist by dealing with the early cultural developments of man through the Iron Age. The latter third of the book then deals with recent historical issues—for example, the social structure of the U.S.S.R.—from anthropological perspectives.

Cornwall, Ian W. *The World of Ancient Man.* New York: New American Library, 1964. A vivid reconstruction of prehistoric communities and their environment. A study of how the massive forces of climate and topography influenced the development of man.

Cottrell, Leonard, ed. *The Concise Encyclopedia of Archaeology.* New York: Hawthorn Books, 1971. A very convenient and useful reference. Well illustrated and suitable for use in the classroom.

Cover, Lois Brauer. *Anthropology for Our Times.* New York: Oxford Book Co., 1971. An easy-to-read textbook covering all aspects of anthropology. As the title indicates, this book attempts to integrate a study of man in the distant past with that of man in the recent past and today.

Dobzhansky, Theodosius. *Mankind Evolving: The Evolution of the Human Species.* New Haven: Yale University Press, 1962. A very difficult but perhaps the best book on the evolution of man. The data on the biological evolution, human genetics, and effects of culture on natural selection are woven together into a distinct view of man's biological present and future. Very good as background for the last half of Unit 2.

Eiseley, Loren. *Darwin's Century: Evolution and the Men Who Discovered It.* Garden City, N.Y.: Doubleday & Co., 1961. Very good for background in working with lessons on evolution.

Gelb, Ignace J. *A Study of Writing.* Rev. ed. Chicago: University of

Chicago Press, 1963. The best available study of writing and its development.

Hammond, Peter B., ed. *Cultural and Social Anthropology*. New York: Macmillan Co., 1964. Selected readings that deal with aspects of culture: technology, economic systems, social systems, political systems, ideology esthetics, and language. Julian H. Steward's article "The Concept and Method of Cultural Ecology" (from his *Theory of Culture Change*) is especially relevant to the entire course of study.

———. *An Introduction to Cultural and Social Anthropology*. New York: Macmillan Co., 1971. Combines descriptive coverage of the basic categories of culture with a theory that suggests the casual interrelationship that unites them. Refers pointedly to the significance of these interrelationships for comprehending not only man, society, and culture in general, but also for understanding ourselves and our own society and culture in particular.

———, ed. *Physical Anthropology and Archaeology*. New York: Macmillan Co., 1964. Part one of these selected readings focuses on the process of man's physical evolution. Part two focuses on the process of man's cultural evolution from the paleolithic era to the rise of the first civilizations.

Hawkes, Jacquetta. *History of Mankind–Cultural and Scientific Development*. Vol. I, part I, Prehistory. New York: New American Library, 1963. Deals with the evolution of man, the environmental conditions out of which he evolved, and his cultural development from paleolithic to neolithic times. Has good chapters on art and religion for the mesolithic and neolithic stages of man's development.

Kardiner, Abram, and Preble, Edward. *They Studied Man*. New York: New American Library, 1961. A critique of the social sciences and anthropology in which are analyzed ten major scientists and their contributions to the understanding of man, society, and culture.

Klass, Morton, and Hellman, Hal. *The Kinds of Mankind: An Introduction to Race and Racism*. New York: J. B. Lippincott Co., 1971. An inquiry into the nature of race and an examination of attitudes which have developed about human variances. Although this is a scholarly book, sections of it can be read by many ninth graders.

Kluckhohn, Clyde. *Mirror for Man*. New York: Fawcett World Library, 1970. An easy-to-get book by a noted anthropologist. Complements the Macmillan units perfectly. Chapters entitled "Queer Customs" and "Potsherds" which explain the anthropological concept of culture are central to the entire course of study. The chapter entitled "Race: A Modern Myth" is also exceptionally well done.

Kramer, Samuel Noah. *The Sumerians: Their History, Culture, and Character*. Chicago: University of Chicago Press, 1971. The best history of Sumer by its foremost historian. Both this and the following book complement the section in Unit 3 which deals with Sumer.

———. *History Begins at Sumer: Twenty-seven Firsts in Man's Recorded History*. Garden City, N.Y.: Doubleday & Co., 1959. The primary sources for these essays are the clay tablets of Sumer.

La Barre, Weston. *The Human Animal*. Chicago: University of Chicago Press, 1954. Emphasizes the relationship between biological and cultural developments in man's evolution which is stressed in the Macmillan unit "Origins of Humanness." The chapters on language explain clearly Sapir's understanding of the nature and function of language.

Leakey, Louis S. *Adam's Ancestors: The Evolution of Man and His Culture*. New York: Harper & Row, Publishers, 1963. The discoverer of the very important fossil remains in East Africa writes from a lifetime of research in Old World physical anthropology and archaeology.

Levi-Strauss, Claude. *Structural Anthropology*. New York: Basic Books, Publishers, 1963. Represents a school of thought that regards kinship systems and ideological systems not so much as functions to meet human needs, but as surface representations of men's underlying collective consciousness, a consciousness presumably made concrete in an elaborate ideation system that the anthropologist must uncover in order to get at the ideas that lie beneath and explain the variations in men's cultural behavior.

Linton, Ralph. *The Tree of Culture*. New York: Alfred A. Knopf, 1955. The first half of the book deals with the general development of culture: the change from food gathering to food raising and the other discoveries and inventions which have given man constantly improving control over his environment. The second half of the book deals with the growth of civilizations. Its scope is the whole world.

Malinowski, Bronislaw. *Magic, Science and Religion and Other Essays*. Garden City, N.Y.: Doubleday & Co., 1954. Analysis of the role of myth in primitive psychology. The author contends that every culture is a functioning and integrated whole and, thus, that no part of a culture–for example, religion–can be understood except in relation to the whole. This is one of the assumptions underlying Unit 2 and Unit 3 of this Guide and, indeed, pervading the entire course.

Montagu, Ashley, ed. *The Human Revolution*. New York: World Publishing Co., 1965. Deals primarily with the physical evolution of man and what is most distinctive about him.

———. *The Humanization of Man*. New York: Grove Press, 1962. Describes what is distinctively human about man, how he got that way, the conditions which threaten his humanity, and what must be done if he is to become more humanized.

———. *Man: His First Two Million Years*. New York: Columbia University Press, 1958. Traces man's physical and cultural development from prehistoric times to the present day. The chapters analyzing culture are simple to understand and accurate.

Moore, Ruth. *Man, Time, and Fossils: The Story of Evolution*. New York: Alfred A. Knopf, 1967. Short, easy-to-read chapters organized around original thinkers in various areas of anthropology. This book can be used by most ninth graders.

Oliver, Douglas L. *Invitation to Anthropology*. New York: Natural History Press, 1964. A ninety-page book which surveys the salient issues of anthropology. Should be in the hands of every teacher; can be used by most ninth graders.

Pelto, Pertti. *The Nature of Anthropology*. Abr. ed. Columbus, Ohio: Charles E. Merrill Publishing Co., 1965. An eighty-page booklet for use in secondary schools. It is well suited for the teacher who is not acquainted with anthropology. The concept of culture as delineated in Chapter 5 is central to the entire course.

Piggot, Stuart. *Ancient Europe: From the Beginnings of Agriculture to the Classical Antiquity*. Chicago: Aldine-Atherton, 1965. An essay in the interpretation of the main lines of European prehistory from the first agricultural communities in the sixth or seventh millennium B.C. until the incorporation of much of barbarian Europe within the Roman Empire. This book sets forth material that can easily be used with the inquiry-conceptual process.

——, ed. *The Dawn of Civilization*. New York: McGraw-Hill Book Co., 1961. A large well-illustrated book which is very useful in the classroom. The pictures and diagrams in this book lend themselves to the inquiry method.

Redfield, Robert. *The Primitive World and Its Transformation*. Ithaca, N.Y.: Cornell University Press, 1967. Characterizes the primitive society and world view. It is most useful when set against V. Gordon Childe's characterization of urban (or civilized) society.

Ribeiro, Darcy. *The Civilizational Process*. New York: Harper & Row, Publishers, 1971. Surveys the history of human societies during the past ten millennia in terms of successive technological revolutions.

Sapir, Edward. *Culture, Language, and Personality*. Los Angeles: University of California Press, 1949. A selection of Sapir's best-known writings. The first three essays deal with language, Sapir's principal field of study. The last three deal with personality and the relationship of the individual to his culture.

Shapiro, Harry L., ed. *Man, Culture, and Society*. New York: Oxford University Press, 1971. Articles by outstanding anthropologists dealing with a wide variety of topics. Chapters 7 and 11, which analyze the concept of culture, are of particular relevance to this course.

Silverberg, Robert, ed. *Great Adventures in Archaeology*. New York: Dial Press, 1964. Dramatic, easy-to-read articles organized around famous archaeologists and their discoveries.

Simpson, George Gaylord. *The Meaning of Evolution*. New Haven: Yale University Press, 1967. Considers the fundamental questions about the evolution of life and its meaning in terms of man's nature, ethical standard, and destiny.

Woolley, Leonard. *The Beginnings of Civilization*. New York: New American Library, 1965. Surveys all aspects of man's cultural development during the rise of the early civilizations. This well-illustrated, inexpensive volume is ideal as teacher background material for Unit 3, "The Rise of Complex Societies."